The Four Gospels

Matthew
Mark
Luke
John

Miss Clara. Drake.

from her S. S. Teacher.

Geo. R. Taycock.

Janesville. Wis.

Dec 25th 1869.

Bible Studies. Pt. V.

Youths' Bible Studies.

Part Fifth

The Gospels.

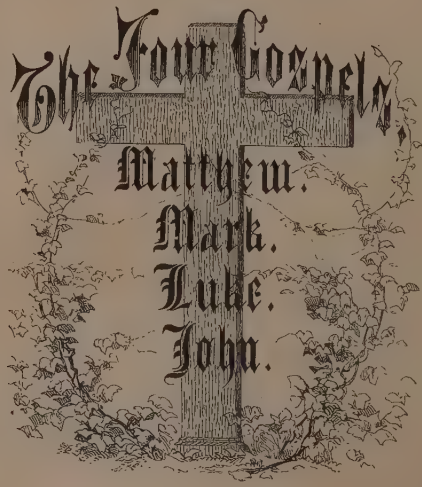
Published by the
American Tract Society,
NEW YORK: 150 NASSAU-STREET.

THE
HOLY LAND
35
36
33
32
31
Sidon
Mt. Lebanon
Damascus
Sarepta
Mt Hermon
Tyre
Kanah
Caesarea Philippi
Kadesh
PHENICIA
GALILEE
ITUREA
Trachonitis
Waters of Merom
Ecdippa
Gischala
Jotapata
Ptolemais
Saphet
Bethsaida Julias
Neve
Chorazin
Capernaum
Bethsaida
Mt. Carmel
Cana
Magdala
Tiberias
Gamalata
Capitolias
Emmaus
Sepphoris
Nazareth
Abila
DECAPOLIS
Mt. Tabor
Nain
Legio
Jezreel
Dium
Maadarimmon
Scythopolis
Beth shan
Pella
Jabesh Gilead
Caesarea
Ginæa
Aenon
Arga
Samaria
Sebaste
Tirzah
Gerasa
Apollonia
Sychar or Shechem
Jacob's Well
Rabbok
Antipatris
Edumia
Shiloh
Mt Gilead
Ephraim
Ramath Gilead
Joppa
Sharon
Phasaelis
Ophrah
Archelais
Philadelphia
Lydda
Beth horon
Bethel
Jericho
Ammathea
Ekron
Ramah
Livias
Emmaus
Gibeon
Beth abara
Heshbon
Azotus
Mt Olivet
Machaerus
JERUSALEM
Bethany
Medeba
JUDÆA
Ashkelon
Bethlehem
Marissa
Bethzur
Dibon
Eglon
Hebron
Gaza
Debir
Br Amon
Gerar
Arad
Masada
Rabbath Moab
Beersheba
Malatha
Zoar
Br Eseor
IDUMÆA
Elusa
Br Zered

THE BIBLE.

What light breaks on a darkened world,
From these resplendent leaves unfurled!
The opening eyelids of the morn
Shed no such beams on hill or lawn.

An angel bending from the skies,
Heralds the volume as it flies:
Happy the nation that receives,
With outstretched hands, the dropping leaves.



The word GOSPEL, means good tidings: "Behold, I bring you good tidings of great joy, which shall be to all people." LUKE 2:10.

The New Testament.

THE whole New Testament, or God's revealed will concerning salvation by Jesus Christ, is frequently included in the word Gospel. It is called,

The Gospel of peace. EPH. 6:15.

The Gospel of God concerning his Son. ROM. 1:3.

The Gospel of salvation. EPH. 1:13.

The Gospel of the kingdom of God. MATT. 4:23; MARK 1:14.

The Gospel of the grace of God. ACTS 20:24.

The word *Testament*, when applied to the holy Scriptures, signifies a covenant or agreement which God makes with his believing people, designed for their benefit, and freely bestowed upon them.

The *Old Testament* is a record of the covenant which God made with his ancient people through Moses and the prophets.

It is called by Moses, the Book of the Covenant. EXOD. 24:7.

It is called by the apostle Paul, the Old Testament. 2 COR. 3:14.

By this first covenant God selected the patriarchs, and their descendants the Israelites, for his peculiar people, requiring on their part the fulfilling of the works of the law.

But even while this dispensation was in force, another and a better covenant was announced and promised—a covenant of grace under the Messiah.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." JER. 31:31.

This covenant was indeed first made with Adam, GEN. 3:15: it was that promise of God concerning the seed of the woman on which the faith of ancient saints found a resting-place; but it was never fully proclaimed and understood till the coming of Christ.

The book of the *New Testament* is a record of this new covenant of grace and mercy through our Lord Jesus Christ.

The apostle Paul gives it the excellent name of *New Testament:* "Our sufficiency is of God; who also hath made us able ministers of the new testament." 2 COR. 3:5, 6.

This is the book of Redemption, into which angels desire to look.

New—yes, it is the *New* Testament, and it will be always new. It will never decay, never be laid aside, never give place to any other law, any other covenant of grace.

"The New Testament of our Lord and Saviour Jesus Christ."

What an inscription is this! The beautiful title of a wonderful book. There is no other history known to man that treats of a Being so exalted and so lovely, and yet so powerful.

There is no other book of such vast importance as this.

Here is a book in which all men, from the most learned philosopher to the humblest child, are equally interested.

Here is milk for babes, and strong meat for them that are of full age.

Here is light for the darkened mind, and hope for the guilty and the lost.

Oh that all men would come to this fountain of living waters, and quench the thirst of the soul.

Sweet it is to sit like Mary at the feet of Jesus, and learn from him the way to obtain peace and pardon. Sweet to believe on him, and embrace him as the only and all-sufficient Saviour.

THE TESTAMENTS;

OR,

THE WRITTEN WORD OF GOD.

How keen thy two-edged sword, O Lord;
How softly sweet thy pardoning word:
To longing hearts thy statutes bring
More light than day, more joy than spring.

Here Truth and Mercy meet and twine,
Like sun and dew, their beams divine.
For pilgrims, Oh, what balmy rest;
What peace is here for souls oppressed!

As rushing tongues at Pentecost,
As guiding lights to seamen tossed;
So these "glad tidings" to the heart
Awakening life and hope impart.

The Christian, as he runs life's race,
Comes hither for sustaining grace:
He eats the word, and finds it sweet;
To know God's will is more than meat.

He trembles, but with holy fear;
Weeps oft, but sweet is every tear:
The quickening word, divinely bright,
Makes duties sweet and trials light.

THE GREEK TESTAMENT.

Most if not all the books of the New Testament were originally written in the Greek language, and in that language preserved for the use of succeeding ages. Many ancient copies are yet extant, written in Greek upon parchment before the invention of printing.

The common language of Palestine, in the time of Christ, was the Syriac or later Hebrew. This was the language spoken by Christ in his discourses and in all his intercourse with the people. It is supposed that Matthew first wrote his gospel in this language; but if so, it was soon translated into Greek, which was the current language for writing in all those countries where the gospel was first spread.

From the original Greek the New Testament has been translated into several hundred languages, and the promise of God is sure that this work will go on until every man upon the face of the earth may obtain the Scriptures in his own tongue.

Blessed are they who, with a willing heart and a free hand, take part in the great work of diffusing the Scriptures.

No sight on earth is more lovely and inspiring than to see a young child instructing the ignorant in the simple truths of God's word, or placing the New Testament of our Lord in the hands of one bowed down with age.

Let us hope that in the time to come such scenes may be often enjoyed. "And a little child shall lead them." Isa. 11 : 6.

The Bible is the book for children as well as

for those older in life. Give them the book of God. The knowledge contained in it is better than all other knowledge. There is no other study so varied, so interesting, so rich, so instructive as the study of the Bible.

There is no teacher like Christ. He alone can make us "wise unto salvation."

To read and understand his word, obey his precepts, and feel his love shed abroad in our hearts, assuring us that our sins are forgiven for his sake, and that he loves us now, and will love us for ever—this is "joy unspeakable." It is the joy of heaven.

DIVISIONS OF THE NEW TESTAMENT.

The New Testament consists of twenty-seven books. These may be classed under three heads: 1. HISTORICAL; 2. DOCTRINAL; 3. PROPHETICAL.

1. The historical portion comprises the four Gospels, or narratives of the life of Christ, and the Acts of the Apostles, which is a continuation of the gospel history for about thirty years after the death of Christ.

2. The doctrinal portion comprises twenty-one epistles, or apostolic letters of admonition and instruction.

Fourteen of these are epistles of Paul, addressed to certain churches and individuals; seven are general epistles, addressed to Christian converts dispersed in various countries, by the apostles Peter, John, James, and Jude.

3. The prophetical portion comprises only the book of Revelation, written by John. This book shadows forth the history of the Christian church to the end of the world.

CHAPTERS AND VERSES.

The books of the New Testament are divided into two hundred and sixty chapters.

The middle chapters are the thirteenth and fourteenth of Romans.

The longest chapter is the first of Luke, containing eighty verses.

The shortest is the first chapter of the first epistle of John, containing ten verses.

The middle verse of the New Testament is the seventeenth verse of the seventeenth chapter of Acts.

The longest verse is Rev. 20 : 4. It contains sixty-eight words and two hundred and eighty-six letters.

The shortest verse in the whole Bible is John 11:35, "Jesus wept."

My Testament, my golden key,
My olive-bearing dove;
My Lord and Saviour sends to me
This legacy of love.

My daily friend, my morning light,
My evening star divine:
Sweet Spirit, come; give faith, give sight;
Make all its blessings mine.

PREPARATION FOR THE COMING OF CHRIST.

The whole history of the world, after the ruin of man by sin, was preparing the way for God to show his mercy. Out of his great love he provided a way in which the human race might be recovered from the lost condition in which they were left by the fall of Adam.

How was this to be effected?

By the mediation and sacrifice of the Son of God.

All the Mosaic laws, all the prophecies, all the events of history, were designed to prepare the way for the coming of Christ. God in his providence has ordered that the affairs of man-

kind from first to last should be connected with this great gospel truth:

Jesus Christ offering himself a sacrifice to atone for the sins of the world.

As time advanced the predictions became more clear, and a series of events was shadowed forth by the prophets as leading to the day when the promised Deliverer should appear.

THE FOUR EMPIRES.

Among those events which were to herald the coming of Christ were four great empires, which prophecy had foretold would spread their dominion successively over a large portion of the eastern world.

These were the BABYLONIAN, PERSIAN, GRECIAN, and ROMAN.

The first three had passed away, and the fourth was established about one hundred and fifty years before the Christian era. Rome then became the seat of earthly glory and the ruler of the nations.

What was the condition of the Israelites at this time?

They had wandered far from the pure worship of God. Several of their high-priests,

though professing to be the immediate servants of the most high God, were guilty of idolatry.

The people were distracted with quarrels among themselves, and had been desolated and plundered for a long series of years by the kings of Syria. In regard to morals and manners, they were cruel and corrupt.

Such was their condition when the Romans invaded their country, and under Pompey, the victorious leader of their armies, Jerusalem was taken by storm, and the Holy City, as had been foretold by the prophets, trodden under foot of the heathen. This was sixty-three years before the birth of Christ.

The city was not destroyed, but many of the Jews perished by the sword and by famine. The remainder were burdened with heavy taxes, and the whole country, deprived of its independence, became tributary to the Romans.

What an instructive lesson is here. The Jews were the chosen people of God, and had been favored by him beyond all other nations; but they abandoned "the Star of Jacob," and imitating the depraved customs and idolatries of their heathen neighbors, they were scourged and punished like the heathen.

God, who had been to them a parental Sovereign, now became their offended Judge, and left them to bear the punishment of their sins. "Whatsoever a man soweth, that shall he also reap."

GREAT NEED OF A NEW REVELATION.

This was a dark period. It would seem that a great crisis had arrived in the affairs of men, that Satan was exulting in his power, and that the darkness of heathenism was fast crowding out the light of the knowledge of God, even from among his favored people the Jews.

Pious hearts must often have breathed the prayer, Oh that God would interpose in mercy, and send us heavenly aid. Come, O promised Deliverer, and stay the downward progress of this sinful nation; give light to this benighted world.

PALESTINE, OR THE HOLY LAND.

This is the most famous of all countries on the face of the globe. It was honored with the peculiar presence of Jehovah, who dwelt here among his ancient covenant people; and here also the Son of God was manifest in the

flesh. The ground where the feet of Jesus trod the towns and villages through which he passed "doing good," the mountain slopes on which he sat and taught the people, the city where he suffered and died, and Olivet from which he ascended to heaven, will always be regarded by Christians with affectionate interest.

NAMES OF THE HOLY LAND.

Land of Canaan; from Canaan, the youngest son of Ham. GEN. 11:31.

Land of the Philistines. GEN. 21:34.

Land of promise; from the promise made to Abraham: "All the land which thou seest, to thee will I give it, and to thy seed for ever." GEN. 13:15; HEB. 11:9.

Land of Israel. MATT. 2:20.

Land of Immanuel. "Thy land, O Immanuel." ISA. 8:8.

The Lord's land. "They shall not dwell in the Lord's land." Hos. 9:3.

The pleasant land. PSA. 106:24.

The glorious land. DAN. 11:16.

An exceeding good land; a land which floweth with milk and honey. NUM. 14:7, 8.

Palestina. Exod. 15:14; Isa. 14:29. This name is the same as Philistia, which was one of the divisions of Canaan.

This land was inhabited by Canaanites, who were expelled for their wickedness. It was given by covenant to the Israelites, and conquered by them under the leading of Joshua.

It was divided among the tribes by lot; made a kingdom under Saul, and separated into two kingdoms under Rehoboam.

In the time of Christ it consisted of three provinces—Galilee in the north, Samaria in the middle, and Judea at the south.

GALILEE.

This province had the mountains of Lebanon on the north, and the sea of Galilee or lake Gennesareth on the east. Many foreigners not of the race of Israel had settled in this province, and were mingled with the natives. Hence the northern part, or Upper Galilee, was called Galilee of the Gentiles; and the speech of the people had acquired a provincial or foreign accent, so that a Galilean was known by his speech. "Thy speech bewrayeth thee." Matt. 26:73.

SAMARIA.

While the kingdom of Israel or the ten tribes stood, Samaria was its principal seat. The Assyrians when they conquered the country carried the greater part of the inhabitants into captivity, and supplied their place by heathen colonists drawn from other provinces of their vast empire.

After a time these new inhabitants became blended with the Israelites that were left behind, so as to form but one people, who were called Samaritans. The religion of the country settled into a mixture of Judaism and heathenism. "They feared the Lord, and served their own gods." 2 KINGS 17 : 33.

When the Jews returned from the seventy years' captivity in Babylon, they would not allow the Samaritans to unite with them in rebuilding the temple at Jerusalem. This was the foundation of a lasting enmity between the two nations.

They had no dealings with each other, and would not even converse together.

The Samaritans built a temple of their own upon mount Gerizim, near the ancient city of

Shechem, and not far from the city of Samaria founded by Omri. In their worship, they mingled the Mosaic institutions with the rites and customs of heathen nations.

JUDEA.

This was the largest and most powerful of the provinces, the seat of the ancient kingdom of Judah. After the return of the exiles from Babylon, it took the name of Judea, and the people were called Jews.

Over these three provinces Herod was the chief ruler, with the title of king. Idumea, on the south of Judea, which was Herod's native land, and Perea, on the east side of the Jordan, were also subject to his dominion. He was a monarch of great wealth and power. He repaired and almost rebuilt the temple at Jerusalem, and executed many other public works which added greatly to the outward splendor of the country.

But Herod was a tributary king, and only reigned by permission of the Romans, who were then masters of almost the whole known world.

THE EVERLASTING KINGDOM.

Nearly four hundred years had elapsed since the world had been favored with a divine revelation. And now the whole Roman empire was at peace. All the races of men in Europe, Asia, and Africa, as far as they were known, or could be reached by the Roman arms, had been subdued. The warriors rested from their labors, and the world was at peace. This was one of the signs of the coming of Christ, the "Prince of Peace."

The fifth kingdom, the kingdom of heaven, is nigh. The "Stone cut out of the mountain without hands" begins its mission to fill the earth. Lo, "the Desire of all nations" comes.

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

How will this new order of things be introduced?

Behold, an angel of God suddenly appears upon the earth, and announces the dawning of this brighter day. It was Gabriel, the same

divine messenger that in the latter days of the Old Testament history had appeared to the prophet Daniel, "between the banks of Ulai," predicting that in the days of that fourth kingdom by which "the sanctuary should be trodden under foot," the great Messiah would come and cleanse the sanctuary.

The time had arrived for the fulfilment of the prophecy. The Romans—the fourth great people—had spread their eagles over the land, had taken the Holy City and defiled the sanctuary.

The same angel again descends to earth, and appears in the temple of God, standing by the altar of incense, before which Zacharias, a priest, was performing the service, and announces to him that the set time to favor Zion is near, the Forerunner is at hand. The angel says,

"I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings." LUKE 1:19.

This is the opening scene of the New Testament. The record of these *Glad Tidings*—the display of God's loving-kindness to men in giving "his only begotten Son, that whosoever

believeth on him should not perish, but have everlasting life"—this is the great theme of gospel history.

Thanks be to God for the gift of eternal life through Jesus Christ our Lord.

Christ, the Son of God, out of his great love for man, left the bosom of his Father to bring peace from heaven to sinners on earth.

THE BLAMELESS PAIR.

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." LUKE 1:6.

These were Zacharias and Elisabeth, the parents of John the Baptist.

They dwelt in the hill country of Judea, near Hebron. But Zacharias was attending in his turn upon the service of the sanctuary at Jerusalem—which was performed by a certain number of priests in succession—when the angel appeared and announced the coming of the Forerunner of Christ.

"Thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

"And many of the children of Israel shall he turn to the Lord their God.

"And he shall go before Him in the spirit and power of Elias . . . to make ready a people prepared for the Lord." LUKE 1:13–17.

THE ANNUNCIATION TO MARY.

Mary was a lowly virgin, dwelling at Nazareth, a small and obscure city of Lower Galilee. She was espoused to a man named Joseph.

Joseph and Mary, though poor in this world's goods, were both descended from king David, and were devout worshippers of God.

Gabriel, the messenger of God, sent from heaven with a divine message to Mary, appears before her with these words:

"Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women." LUKE 1:28.

Is there any thing like *a prayer*, or *adoration*, in this address?

There is not. "Hail" was a customary form of salutation, similar to "Rejoice thou," or, "Peace be with thee." The angel addresses Mary as one who was an object of divine grace, and had found favor with God beyond the ordinary lot of women. But it is not implied

that she had any gift or divine blessing that she had not received; much less, that she could bestow grace upon others.

THE NAME JESUS.

"Thou shalt call his name Jesus, for he shall save his people from their sins." MATT. 1:21.

Jesus is the same name as the Hebrew Joshua, and signifies Saviour or Deliverer.

How cheering, how full of comfort is this name! Jesus, Saviour of the soul, Deliverer from sin!

No other name is so sweet, so satisfying; no other so grateful to the heart that feels its guilt, and longs to be cleansed from sin.

"For there is none other name under heaven given among men, whereby we must be saved." ACTS 4:12.

Two persons of the name of Joshua are mentioned in the Old Testament, and both were eminent types of Christ: Joshua the successor of Moses, who led the Israelites into the promised land; and Joshua the high-priest, that returned with the captives from Babylon.

Joshua the successor of Moses is twice called, in the New Testament, by the Greek name of Jesus. ACTS 7:45; HEB. 4:8.

MARY'S VISIT TO ELISABETH.

"And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias, and saluted Elisabeth." LUKE 1:39, 40.

To accomplish this visit, Mary must have taken a long journey, traversing nearly the whole extent of Palestine, a hundred miles or more.

The interview between these kinswomen is a beautiful example of spiritual intercourse among kindred minds. They rejoice together in the goodness of God, confirm each other's faith, and find in their sweet and holy communion that heart answereth to heart, even as in water face to face.

The salutation of Elisabeth conveys a deep meaning. "Whence is this to me, that the mother of my Lord should come to me?" LUKE 1:43.

The incarnation and divinity of Christ are here proclaimed. This inspired address implies the union of the divine and human nature in the person of Christ—God manifest in the flesh, which is the great "mystery of godliness."

THE SONG OF MARY.

This is the most considerable poetical piece in the New Testament. It is full of life, vigor, and joy. Mary breaks forth with sudden inspiration and rapture:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." LUKE 1:46, 47.

"MY SOUL DOTH MAGNIFY THE LORD."

My soul doth magnify the Lord—
Thus Mary's anthem rose;
Like her, rejoicing in his word,
My song of rapture flows.

My soul doth magnify the Lord—
From death's dark list he took
My name, all worthless, to record
In life's eternal book.

My soul doth magnify the Lord,
For on the mountains bare
He found me, brought me to his board,
Made me a child and heir.

My soul doth magnify the Lord—
He melts my heart of stone;
He casts away my robes abhorred,
And clothes me with his own.

. My soul doth magnify the Lord—
I die, but I shall rise;
For God, my Saviour, speaks the word
That lifts me to the skies.

BIRTH OF JOHN THE BAPTIST.

This took place six months before the birth of Christ. His father Zacharias had been dumb for several months, but now his tongue was loosed; and being "filled with the Holy Ghost," he prophesied and praised the wonderful mercy of God in strains of rapture that astonished all around him.

"And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways." LUKE 1:76.

This was the peculiar mission of John—to be the forerunner of Christ. Everywhere he went, he proclaimed, There cometh after me One mightier than I.

BIRTH OF CHRIST.

The birth of Christ is fixed by chronologists in the year of the world 4004.

From that period we begin to reckon time

anew, for at this great era the world seems to begin again. All the hopes and prospects of men are placed upon a new foundation.

All Christian nations concur in dating from the year of our Lord's birth, writing before the current year A. D., that is, Anno Domini, In the year of our Lord.

HUMILITY OF CHRIST.

Christ did not break upon the world as a king or conqueror; he made his appearance among men as the babe of Bethlehem, the son of a despised Nazarene. The King of kings and Lord of lords became an "infant of days."

He was not born in a palace, as one who was to inherit a kingdom, but in a despised lodging-place where oxen were sheltered and the beasts of the field fed. He was not laid upon a pillow of down in a costly cradle, arrayed in royal robes, but wrapped in coarse garments and placed upon the straw of the manger.

The Messiah came in humility, not in triumph. Lo, the mighty One when he enters the world empties himself of his glory, Phil. 2:7, and appears in the humblest condition, that he may show the poor, the destitute, and the

wretched, that he comes to be their Saviour, that he has borne their infirmities and can feel for their sufferings.

Was ever such love? Was ever such humility?

He comes to show us what love is—fellow-feeling for sinful, suffering men—love like a brother's, that wrongs cannot weary, death cannot end.

What an astonishing scene! How could such extremes meet?

The Son of God in the form of a helpless babe!

The loveliest, holiest, most sublime and sacred existence that the world has ever known, surrounded with the meanest accommodations!

A child of high descent, the son of David and heir of David's throne, an outcast in Bethlehem, the city of David!

A royal infant lodged amid horses and cattle, and sleeping in a manger instead of a cradle!

When Christ comes again, it will not be as a little child, or a despised Nazarene.

He will come as the Lord of life and glory, and as an omnipotent Judge to pronounce sentence upon the human race. In the eyes of

those that love him, how majestic and resplendent he will then appear.

CHRIST ANNOUNCED TO THE SHEPHERDS.

The valleys and fields around Bethlehem were hushed in the repose of night. A group of shepherds were keeping watch over their flocks, to protect them from the prowling wolf, to bring back the wandering sheep, and to cherish the young lambs.

Now they meet and converse together, sometimes upon divine things, each leaning upon his staff or crook; again they sit or walk apart, looking often at the starry heavens, and engaged in devout meditation or silent prayer.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." LUKE 2:9.

An angel from heaven before them! Hark to the heavenly message! It is the most wonderful that ever angel bore; greater than the highest of the heavenly host could of himself have conceived.

"Behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

JOYFUL WORDS.

These are the most joyful words that ever saluted mortal ears: words full of meaning, full of rapture, full of hope and life.

What tidings so good, so glorious, so animating as these? Good tidings of great joy—of unspeakable joy to all people, of all nations, young and old, rich and poor, bond and free.

CHRIST—this is the translation of the Hebrew word Messiah, signifying Anointed.

It has peculiar reference to the Saviour as the chosen prophet and high-priest of God, anointed by the Spirit to his divine office.

VISIT OF THE SHEPHERDS.

When the angels had passed away, and the sound of their songs no longer resounded in the air, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this which the Lord hath made known unto us.

"And they came with haste, and found Mary and Joseph, and the babe lying in a manger."

They went away, proclaiming to all whom

they met the joyful tidings, The Son of God has descended to earth and become flesh: angels from heaven pointed him out to us, and we have seen him. This is the Saviour that was to come, Christ the Lord.

THE HOLY ANGELS.

An angel was the herald of Christ's birth. He came to Mary, announcing him as the Son of the Highest.

An angel came also to Joseph, saying, "Thou

shalt call his name Jesus: for he shall save his people from their sins." MATT. 1:21.

When Christ was born, not one angel alone, but "a multitude of the heavenly host" rejoiced. With great delight descending from heaven to spread the tidings of his birth, they hovered over the shepherds, singing songs of thanksgiving:

"Glory to God in the highest, and on earth peace, good will towards men."

Angels do not now come to us visibly with messages from heaven. All that is necessary for us to know is recorded in the holy Scriptures. That volume is full, and we are taught never to expect any addition to it.

But God now sends to his people the Comforter, the Holy Spirit, to teach them his ways, and breathe into their souls the spirit of obedience, of love, and of peace.

Yet the angels still look with love upon the children of men. When sinners turn from the error of their ways and make their peace with God it fills them with joy, and they tune their golden harps to a new song, the song of redeeming love.

"There is joy in the presence of the angels

of God over one sinner that repenteth." LUKE 15:10.

When the sons of men earnestly desire to become the children of God, the angels watch over them as "ministering spirits." HEB. 1:14.

Unseen by mortal eyes they perform many kind offices upon earth, often encamping around good men when they are in danger, and guarding the heirs of salvation from the arts of the great tempter.

THE PROPHECIES FULFILLED IN CHRIST.

After the fall of Adam, how miserable and hopeless would have been the condition of man, had not a Saviour been promised.

Let us follow the stream of prophecy. Christ was announced in the garden of Eden as

The SEED of the woman that should bruise the serpent's head. GEN. 3:15.

To Abraham he was announced as the ONE in whom all the nations of the earth should be blessed. GEN. 22:18.

Before the death of Jacob, as SHILOH, or the Peaceable One, who should appear before the

sceptre or kingly power should depart from Judah. GEN. 49:10.

To the later Israelites, as a PROPHET like unto Moses, who should intercede for the people. DEUT. 18:15.

As the Seed or *Son of David*, whose throne should be established for ever. PSA. 89:4.

It was foretold by the prophet Isaiah, that his mother should be a virgin. ISA. 7:14.

By the prophet Micah, that he should be born at Bethlehem. MIC. 5:2.

Behold how all these prophecies converge to one point: all meeting in Jesus, the son of Mary, the babe of Bethlehem.

Truly we are constrained to acknowledge him as he was named by the angels, the Son of the Highest, the Son of the living God.

CHRIST AN ISRAELITE.

Though such a Saviour was "the Desire of all nations," it was the divine will that he should arise in no nation but in Judah. The Messiah was to be the glory of God's people Israel, but also a light to lighten the Gentiles. Therefore Christ has "broken down the wall of partition," and abolished the distinction be-

tween Jew and Gentile. God's people are now all, of every nation, who believe on the Lord Jesus Christ.

To all true disciples, he is *Christ* the Anointed one, *Jesus* the Saviour of sinners.

CHRIST PRESENTED IN THE TEMPLE.

According to the Jewish law, every male child was dedicated to God on the eighth day after his birth, when he received his name.

If the child was a first-born son, in addition

to this, he must shortly afterwards be presented in the temple, with an offering for sacrifice, and a payment of five shekels in money for the service of the temple.

This was designed as an acknowledgment of the divine mercy that spared the first-born of Israel, when all the first-born of Egypt were destroyed.

When the parents were able, a *lamb* was offered as the sacrifice; but from the poor, a pair of turtledoves or two young pigeons was accepted.

These regulations were observed in the case of the infant Jesus. The law and the prophecies were both fulfilled and completed in him. He finished the former dispensation, and sealed up the old covenant.

The ceremonial law was thus honored as it was passing away. It was now to give place to a more spiritual law, and a better covenant.

SIMEON AND ANNA.

The word of God is full of interesting incidents, that furnish pictures of sweet and holy simplicity on which the mind loves to dwell. There is no book like the Bible for beauty, as

well as for truth. How interesting this scene in the temple.

Simeon was a venerable man dwelling at Jerusalem, "just and devout," to whom it had been revealed that he should not die "before he had seen the Lord's Christ."

Directed by the Holy Spirit, he entered the temple just as Joseph and Mary presented the child. Taking the heavenly infant in his arms, he exclaimed, in an ecstasy of joy,

"Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." LUKE 2:29, 30.

Anna, an aged prophetess who daily attended in the service of the temple, entering at the same time, united with Simeon in his song of praise, and welcomed the child as the long-expected Messiah. She was led by the Spirit to believe that this was the Son of God, and spoke of him to all them that looked for redemption in Israel.

GENERAL EXPECTATION.

Before the coming of Christ there was a prevalent expectation, not only in Judea, but in other eastern countries, that a mighty leader

and deliverer was about to appear among the Jews, and extend his dominion from land to land, till it should embrace all the nations of the earth.

This rumor had a divine origin. It took its rise from the promises of God concerning the Messiah, recorded in the books of the Old Testament; and those who understood God's word, knew that the time was drawing nigh.

But the priests, Pharisees, and doctors of the law misunderstood the prophecies. They expected a temporal prince, who should deliver them from the Roman yoke, and found a vast Jewish empire, over which he would reign in earthly pomp and splendor.

Yet the prophecies, rightly interpreted, conveyed no such idea, and some faithful Israelites remained who more clearly perceived the spiritual sense. Such were Simeon and Anna—beautiful examples of faith and patience.

Enlightened by the Spirit of God, they understood that the predicted time was at hand, and "waited day and night for the consolation of Israel."

What longing desire and what assurance of faith are here expressed. Day and night they

waited, expecting that "*the Lord's Christ*" would be manifested unto them. God rewarded these faithful servants with a sight of the infant Saviour, presented in the temple.

WISE MEN FROM THE EAST.

"Behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star

in the east, and are come to worship him." MATT. 2 : 1, 2.

Who were these wise men?

They were doubtless sincere worshippers of God, as far as he had been revealed to them, and princes or men of distinction in their own country.

In the original language of the gospels they are termed *magi*—a word not particularly applied to those who deal in magic, but including also men who were versed in philosophy, astronomy, medicine, and other sciences cultivated in that age.

From what country did they come?

Probably from either Chaldea or Arabia, as these countries lay east of Judea.

The phrase, "We have seen his star in the east," seems to imply that the wise men while they were in the east saw the star, which kept before them as they travelled, and led them to Bethlehem.

The star does not appear to have been seen by them in the eastern part of the heavens, for in that case, as the wise men lived east of Judea, and were journeying west, it would have

been behind them, instead of going before and guiding them onward.

But to all who lived in Judea it might appear in the east; and as "the star in the east," it is consecrated in sacred history and in the hearts of Christians. The Star in the East, the Star of Bethlehem, will ever be cherished as the choice and beautiful emblem of our Lord and Saviour Jesus Christ.

What was this star?

Certainly not one of those luminaries that we see in the heavens. What could it be but a visible appearance of the divine glory?

Like the fire which Moses saw in the bush, that burnt and was not consumed.

Like the pillar of light which went before the Israelites in the desert.

Like the glory of the Lord that shone around the shepherds.

To the wise men viewing it intently at a great distance, it appeared as a star of heavenly brightness, moving before them until at last it hovered over Bethlehem, and pointed out the humble lodging of Mary and the child.

Blessed are they that see Christ's star, and

walk in its light. It is the star of salvation, leading to everlasting life—the day-star that pours light and hope into the heart.

THE PROPHECY OF BALAAM.

"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." NUM. 24 : 17.

Several hundred years had passed away since this prophecy was delivered; but Balaam was himself one of the eastern magi, and it is quite probable that this prophecy had been preserved in Chaldea and other eastern countries, and that the wise men were acquainted with it.

When therefore the miraculous star appeared in the heavens, they yielded the more readily to the conviction that it was the harbinger of a new kingdom, the kingdom of heaven upon earth.

But how speedily and willingly they followed the celestial guidance. No sooner did they catch the beams of this new star in the firmament than they rejoiced in its blessed influence, and with eager desire set out on their journey of love to seek the Saviour.

They were quick to obey, ardent in their search, faithful in their trust, anxious to obtain

the blessing. Would that all hearts were as ready to follow where the Spirit leads.

They who diligently seek Christ, and earnestly desire to worship and serve him, will in no wise lose their reward.

ADORATION OF THE WISE MEN.

Led by this moving star or divine guide, they came from a far country, and having found the infant King with Mary his mother, fell down and worshipped him, and afterwards presented him with costly gifts, "gold, frankincense, and myrrh."

These were the most precious articles of merchandise then known, and eminently the product of Arabia. The prophets had predicted this:

"The kings of Sheba and Seba shall offer gifts."

"Kings shall fall down before him."

"To him shall be given of the gold of Sheba." PSA. 72:10–15.

Happy wise men! A great honor and blessing was theirs. They were among the first to bow in adoration before the Saviour—the first

to present him with offerings, and hail him Lord of heaven and earth.

By homage and prostration as to a heavenly King, they showed their belief in his divine mission. So, in the fulness of time, all the wise and mighty of every land shall join the humble shepherds and the aged saints of God in worshipping at Christ's feet.

What special purpose in the counsels of divine Providence may the gifts of the wise men have accomplished?

They may have served for the support of Joseph and Mary, when obliged immediately afterwards to flee from Judea and take refuge in Egypt, to avoid the persecution of Herod.

When God plainly commands an act, his providence will supply the means.

THE GREAT INQUIRY.

The inquiry of the wise men was, Where is he that is born King of the Jews? Every convicted sinner, every penitent heart makes the same inquiry in other words: Where is the Saviour of sinners?

The great object of life should be to find this Saviour. We should go through the world

searching for our Lord, and till we find him never cease asking, Where is Jesus, the King that bringeth salvation? Where is he that came to seek and save the lost?

It was love, the infinite love of God, that moved the hearts of the wise men and led them forth to seek the infant Jesus. It is always so. Divine love sends the Holy Spirit to quicken the hearts of men, and lead them to give up all for Christ.

When we find the Saviour, and prostrate ourselves before him as our divine Lord and Redeemer, a new heart is given to us. We have new light to walk by, and we begin a new life. We receive "the adoption of sons," and being freed from condemnation, are taken into the family of God as dear children. To be adopted as sons, Oh what a blessing!

SLAUGHTER OF THE INNOCENTS.

The whole city of Jerusalem was moved by the arrival and the tidings of the wise men. King and people were alike troubled and alarmed. They feared that the just punishment of their sins was at hand.

The ambitious Herod expected a rival king.

He supposed that the Messiah would come as a temporal prince to expel him and his servants from power, and therefore he plotted his destruction. To accomplish this, he committed one of the most cruel acts upon record.

Alas for the babes of Bethlehem. The furious executioners break into every dwelling with their weapons flashing for slaughter, and the city is filled with scenes of horror. What piercing cries of parents; what fearful shrieks of bleeding children; what pleas for mercy; what prayers for aid or for vengeance; and at last what agonizing grief and despair!

So terrible is this scene of slaughter, that the Scriptures represent the sound thereof as awakening Rachel, the beloved wife of Jacob, who was buried near Bethlehem. Disturbed in her long repose, she seems to burst the chains of death, and rise from the tomb to lament the fate of the slaughtered innocents.

"In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

These babes of Bethlehem were the first martyrs in the cause of Christ. We cannot

doubt but that they were immediately conveyed by angels to heaven, and made for ever happy.

GOD BRINGS GOOD OUT OF EVIL.

The slaughter of these innocent children was an act of savage barbarity on the part of Herod, but purposes in the great designs of God were accomplished by it. Our heavenly Father is always ready to defeat the projects of

wicked men, and out of their evil to bring good to his people. There is so much evil in the world, that if it were not for this we should sometimes almost despair.

This decree of Herod shows that the Jewish people were expecting that Christ their Deliverer would appear about that time.

It proves that Herod himself believed the infant child born at Bethlehem to be that expected King; or at least, that the reasons for believing it were so strong, that others would be convinced and receive him as their King.

It shows how the understanding may be blinded and darkened by sin. Herod was so stupefied by rage, envy, and jealousy, as to suppose that he could overthrow the plan of God, and cut off the life of his Son upon earth.

THE FLIGHT INTO EGYPT.

Miraculous was the preservation of the infant Saviour from the sword of Herod. The babes were slaughtered, but the object of their cruel persecution escaped.

Warned by the voice of God, the wise men departed to their own country without returning to the city to report their success to the

king. An angel awakened Joseph and Mary in the night, and informed them of their danger.

Groping their way in the darkness, they fled with the young child to the wilderness, and from thence into Egypt, where they remained till the death of Herod.

This was not long. A righteous punishment soon overtook the impious king. Consumed by a painful disease, he was swept from the world, and summoned before the holy Judge to answer for a life of wickedness and rebellion

against God. He had been brought up a Jew: he knew God's will, but he did it not.

Joseph and Mary returned with the child to their former home, the little city of Nazareth in Galilee. Here the greater part of the life of Jesus was spent. Though in a low condition of life, in a state of poverty, a carpenter's son, he arrived at the perfection of heavenly wisdom and divine excellence.

PROPHECIES FULFILLED.

"Out of Egypt have I called my son." Hos. 11:1; MATT. 2:15.

"He shall be called a Nazarene." MATT. 2:23.

The meaning of this expression is, that he should be exposed to contempt and infamy, "despised and rejected of men." The people of Nazareth were in general a rude and ignorant race, so that it was a proverb among other Jews, Can any good thing come out of Nazareth?

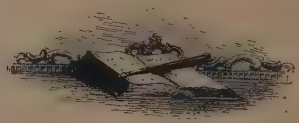
Christ, the most exalted of all beings, took upon himself the lowest condition of humanity. He became a man like us in all things, sin only excepted.

THE CHILDHOOD OF JESUS.

He dwelt at Nazareth, and was subject to his parents. At twelve years of age we have an interesting glimpse of his divine character. He appears in the temple conversing with the doctors of the law, and displaying a knowledge of God's will and man's duty that astonished all who heard him.

And when his mother sought him and expostulated with him, he replied, not as the son of Mary, but as the Son of God, "Wist ye not that I must be about my Father's business?"

Such was the heavenly wisdom and holiness of the child Jesus. So early did he begin to glorify the Father.



THE FOUR EVANGELISTS,

MATTHEW, MARK, LUKE, AND JOHN.

EVANGELISTS are Gospel writers, or Gospel publishers; so called from the Greek word Evangelion, which signifies Gospel.

The Gospels are the history of Christ. Not that they give a continuous narrative of his whole life—only a small part of his wonderful acts and divine discourses are recorded—but they comprise all that is needful for man to know concerning the life of Jesus, his death, resurrection, and triumphant ascension.

Precious, incomparable Gospels! What great blessings they are to mankind. How grateful we should be to God for them.

Without these faithful records of the life of Christ, how dim and far off would our Saviour appear. The Gospels make it easy for us to love him, by bringing him so near and exhibiting so many tender and winning proofs of his love to man. The world would be poor indeed without the Gospels.

THE GOSPEL WRITERS.

Matthew and John were two of the immediate companions of Christ, chosen apostles, eye-witnesses of his works and hearers of his words.

Mark and Luke were faithful companions of the apostles, and recorded what they received from them. Mark appears to have been the companion, scribe, and disciple of Peter, as Luke was of Paul.

But the evangelists, though they might be well acquainted with the facts, and faithful in reporting them, were not left to make the record without special divine assistance. They were inspired men.

The Comforter, the Holy Ghost, the Spirit of truth, shed upon them from on high, brought all things to their remembrance, and guided them into all truth. JOHN 14:26; 16:13.

"It is not ye that speak, but the Holy Ghost." MARK 13:11.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 COR. 2:13.

Here then are four independent narratives

of Christ's mission upon earth, all written under the sacred control of the Spirit that cannot err.

These words are not the words of men, they are full of divine life. They lead us in the footsteps of Christ, they guide us by his precepts, they speak to us in his name; and impressed by the Holy Spirit upon the soul, they have the power to work in us to will and to do according to God's good pleasure.

HARMONY IN THE GOSPEL WRITERS.

The Gospels are all so harmonious in their spirit, and agree so exactly in the main points of their history, that they are witnesses for each other's truth, and for the inspiration of the whole.

The slight variations that occur show that they did not copy from each other, but each stands forth as an independent witness to declare the truth as directed by the Spirit of truth.

Things omitted by one and supplied by another furnish rich additions to the history, for which we should be ever grateful. They show the providential care of our heavenly Father

in supplying us with all the information that can be useful to us concerning the earthly life of the Saviour of men.

In what order were the Gospels written?

Probably in the same order in which they are placed in the Bible.

Matthew is said to have written his beautiful and affecting narrative within eight or ten years after the death of Christ, and while the apostle still remained in Judea, laboring amid the scenes that had been hallowed by the presence of his divine Master.

His Gospel is remarkable for a full and clear record of the discourses of Christ. The sermon on the mount is given in a fuller and more connected form by Matthew than by the other evangelists.

He is more particular also in pointing out the prophecies in the Old Testament which refer to Christ.

The Gospels of Mark and Luke are supposed to be of later date than that of Matthew; but both were written while many witnesses of Christ's walk on earth, and the friends and associates of the twelve apostles, were still living.

Mark's Gospel breaks forth at once with a glorious announcement, cheering as the sound of a trumpet, "Jesus Christ, the Son of God."

Near the close it proclaims the solemn sentence of Christ the Judge:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." MARK 16:16.

Some of the peculiar points of Luke's Gospel are, that he commences the history at an earlier date than Matthew and Mark, beginning before the birth of John the Baptist, and that he supplies various circumstances respecting the birth and early years of Christ.

No other evangelist, in recording the circumstances of the crucifixion, mentions those sublime and interesting facts, Christ's prayer for his murderers, and his gracious promise to the penitent thief:

"To-day shalt thou be with me in paradise." LUKE 23:43.

Let grateful thanks be given to the God of the Bible, the Spirit of all truth, who directed the sacred penman to make this precious record.

The Gospel by John contains less narrative, and more of doctrine and precept, than the

others. It mentions no miracle recorded by the other evangelists, except that of feeding the five thousand, but records several omitted by them.

The great object of this apostle in writing his Gospel appears to have been to illustrate the doctrines of the divinity of Christ and his unity with the Father.

"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." JOHN 20:31.

The Gospel of John is the latest of the four Gospels. It records chiefly what had been omitted by the other evangelists, filling up what the Holy Spirit saw fit to add to the previous revelation of the will of God.

It completes the book of wisdom and of truth, and signs and seals the Christian testament.

What can we need that is not here
Proclaimed divinely free?
No giving can exhaust the sphere
Of this o'erflowing sea.

It bears the golden seal of love,
'T is full of treasures rare;
It maps the way to heaven above,
And leads the pilgrim there.

CHRONOLOGY OF THE NEW TESTAMENT.

A. M., Anno Mundi, signifies, in the year of the world, reckoning from the Creation; as A. D., Anno Domini, signifies, in the year of our Lord, or of the Christian era.

It appears that by some error of chronologists the Christian era does not commence at the birth of Christ, as it was intended that it should, but four years later. Christ was therefore four years of age when we begin to reckon with the sign A. D.

Birth of Christ, - - - - - - - -	A. M.	4000
Christian era commences, - - - -	"	4004
Christ converses with the doctors in the temple, - - - - - -	A. M. 4012, or A. D.	8
Ministry of John the Baptist, - - -	"	25
Baptism of Christ, - - - - - - - -	"	26
Crucifixion of Christ, - - - - - -	"	29
Martyrdom of Stephen, - - - - - -	"	33
Conversion of Paul, - - - - - - - -	"	35
Paul sent a prisoner to Rome, about -	"	60
Jerusalem destroyed by the Romans according to the predictions of Christ,	"	70
John banished to Patmos, where he wrote the Revelation, about - - - - -	"	95

THE GENEALOGIES.

The two tables of genealogy recorded in the first chapter of Matthew and the third of Luke, may seem at first to consist merely of useless names. But these tables are neither unmeaning nor unprofitable; they have a purpose to accomplish in the great design of God.

They were intended to show the fulfilment of prophecy, by proving to the Jews out of their own records that Jesus Christ was truly the *seed of Abraham and the son of David*, as the prophets had predicted the Messiah would be.

Matthew, in order to satisfy the Jews, who were accustomed to trace descent in the male line, gives the legal genealogy from Abraham to Christ on the side of Joseph, his reputed father.

Luke traces the descent from Adam in the line of Mary, the only human parent of Jesus of Nazareth.

The ancient Jews preserved their family records with great care, as these genealogies show. It was the design of Providence that thus the descent of the Messiah might be clearly traced. But soon after the gospels were written, these

old records were lost, having perished probably in the destruction of Jerusalem; so that the family records of the modern Jews do not reach back to ancient times. Therefore, if the Messiah were yet to come, as they blindly expect, they would not be able to prove that he was the son of David.

THE GOVERNMENT OF PALESTINE.

After the death of Herod, Palestine was divided by the Romans into four provinces, each governed by an officer called a Tetrarch.

The word *tetrarch* means one of four governors, or the governor of the fourth part of a country.

Archelaus, the son of the first Herod, reigned or administered the government in Judea. Herod Antipas, another son of the same king, in Galilee. The other tetrarchs were Philip and Lysanias.

Before the public ministry of Christ commenced, Archelaus was deposed and Judea made a Roman province. The people were allowed to retain their religion and most of the forms of their government; but the Romans

were the chief rulers, and held the power of life and death.

The Roman governor sometimes dwelt at Jerusalem and sometimes at Cesarea, a new city built by Herod, on the Mediterranean sea. Troops were stationed at Jerusalem in a strong fortress called the Tower of Antonia, which was so situated as to command the temple and keep the city in obedience.

During the public ministry of Christ, Pontius Pilate was the governor or procurator of Judea. He administered the government for ten years. Other histories concur with the gospels in representing him as a corrupt and cruel magistrate.

THE HERODS OF THE NEW TESTAMENT.

These are three; all of them tyrants, cruel and depraved men.

1. Herod, who is called the Great, but who might with more justice be surnamed the Cruel.

This was the prince who ordered the slaughter of the babes of Bethlehem.

He began to reign thirty-seven years before the Christian era commences, and died while Joseph and Mary were in Egypt. His son

Archelaus succeeded him in the government of Judea, but not of the other provinces.

2. Herod, tetrarch of Galilee, called by historians Herod Antipas. He was a son of Herod the Great, and inherited from him the government of Galilee.

This was the Herod before whom the daughter of Herodias danced, and by whose command John the Baptist was beheaded in prison. He was also the one that mocked and insulted the blessed Saviour before his crucifixion.

3. The third Herod was a grandson of Herod the Great, and brought up by him, his father having died when he was young. This was the Herod that killed the apostle James. In the midst of his pomp and pride, the angel of the Lord smote him with a loathsome disease, and he died. Acts 12:21–23.

This third Herod is called Herod Agrippa in ancient history, to distinguish him from the other Herods; but he is not the person called "King Agrippa" in the Acts of the Apostles, before whom Paul made his plea.

The latter was the son of Herod Agrippa, and is styled Agrippa the younger.

HERODIANS.

These were a political party attached to the family and government of the Herods. They adopted many Roman forms and customs, and yet held to the Jewish observances.

They are mentioned several times in the gospels as joined with the Pharisees in enmity to Christ. MATT. 22:16; MARK 12:13.

CESAR.

This was the common name of the emperors of Rome. The Cesar at the time of Christ's birth was Augustus, the first who assumed the style and title of emperor, but generally reckoned the second of the twelve Cesars, Julius Cesar being the first.

During Christ's ministry and at the time of his crucifixion the emperor was Tiberius Cesar, the successor of Augustus. John the Baptist began his mission in the fifteenth year of Tiberius. LUKE 3:1.

JERUSALEM,

THE QUEEN-CITY OF PALESTINE.

HERE was the temple of the great Jehovah, standing in glory and beauty upon mount Zion, having been recently rebuilt and richly adorned by Herod.

Three times in the year great numbers of Jews, from all parts of Palestine and from the neighboring countries, assembled at Jerusalem to keep the solemn festivals of their religion.

The city contained a large number of synagogues, or houses for Jewish worship, where the books of the law and the prophets were read every Sabbath.

But with all these privileges, Jerusalem was a guilty and rebellious city. The people had departed from the pure spiritual worship of God, and had forsaken also the virtuous habits of their ancestors.

The teachers and expounders of God's word laid great stress upon the ceremonies of the law, but too often neglected the weightier matters of justice, truth, and mercy. Private wick-

edness and public crimes filled the land with violence and iniquity.

At such a time and among such a people, Christ came into the world. The Jews extolled themselves as the chosen people of God, and the descendants of faithful Abraham. Yet they rejected the Saviour sent from God, in whom Abraham believed and rejoiced. They refused to accept of Christ as the long expected Messiah. "He came to his own, and his own received him not."

PHARISEES AND SADDUCEES.

These were the principal religious sects that flourished at that period in Jerusalem. The Pharisees were for the most part hypocrites, and the Sadducees infidels or unbelievers.

The Pharisees were the rulers of the synagogues, and made great pretensions to sanctity; but they honored the traditions of the fathers, and the commentaries and explanations of the law, more than they did the law itself, as delivered in its divine simplicity to Moses.

Often they made the pure word of God void and of none effect through their worthless forms

and additions; while the people, following these "blind guides," paid more attention to the words of the rabbi than to the words of holy writ.

The Sadducees did not believe that the dead will rise again, or that there is any future state for man.

"For the Sadducees say that there is no resurrection, neither angel, nor spirit." Acts 23 : 8.

The motto of such people is, "Let us eat and drink, for to-morrow we die." But God often calls them suddenly from life, and they wake as from a dream to find themselves before the bar of an offended Judge.

Herod the cruel king that commanded the slaughter of the Innocents, and Caiaphas the wicked high-priest, are both represented by historians as Sadducees.

SCRIBES AND LAWYERS.

These were persons that made copies of the sacred books, and expounded them to the people. They were regarded by the multitude with reverence, as men of distinction and learning.

Most of them belonged to the sect of Phari-

sees, and are joined with them in the reproofs of the Saviour.

ANNAS AND CAIAPHAS.

These are mentioned as high-priests of the Jews in the time of Christ. Only one exercised the office at a time, and formerly it was a sacred dignity which was held for life; but at this time the Romans, who had the supreme power, appointed and removed the high-priest at pleasure.

Caiaphas succeeded Annas, but the latter retained so much influence in the government, that the two are mentioned as exercising the office together.

CHRIST THE SON OF GOD.

Thou art my Son, Jehovah cries,
  This day I call thee mine:
On Zion's hill thy throne shall rise,
  And all the earth be thine.

Though hostile nations round thee roar,
  Sweet peace thou shalt proclaim:
Come, rulers, come, ye kings, adore
  This new, this golden name.

O "kiss the Son," the anointed King,
Lest he should frown severe:
Be wise, be joyful; shout and sing,
But yet rejoice with fear.

Come, all ye wanderers, to his rest,
Your doubts and fears give o'er;
For they that by the Son are blest,
Are blest for evermore.

THE FORERUNNER, OR HARBINGER OF CHRIST.

The ancient prophecies had spoken of the voice in the wilderness that should prepare the way of the Lord, and of Elijah the prophet, that should be sent before him as a herald to announce his coming. These predictions were fulfilled in John the Baptist.

The angel, when he announced the birth of John, proclaimed that he should go before the Lord "in the spirit and power of Elias." Elijah in the Old Testament is the same name as Elias in the New.

John lived in retirement, dwelling in the mountainous or remote and waste districts of Judea. He was clothed in a hairy garment, fastened with a leathern girdle. He was a

preacher of repentance in a corrupt and degenerate age; bold and zealous in reproving sin, even in courts before the face of kings. In all these points he closely resembled the ancient prophet Elijah.

THE WILDERNESS OF JUDEA.

This was a mountainous country between Jerusalem and the Dead sea. It was not wholly wild and uncultivated, but had some settlements here and there, with scattered habitations of herdsmen and fruit-gatherers.

In this wilderness John lived in obscurity till he was thirty years of age. His food was such as deserts afford, "locusts and wild honey." But he had the love of God in his heart; he knew by inspiration that the day of the Lord was nigh, and he was inflamed with zeal for the conversion of his fellow-men.

Suddenly he came forth into the towns and villages of Judea, "preaching the baptism of repentance for the remission of sins."

Wherever he went his joyful cry was heard, "Repent, for the kingdom of heaven is at hand."

"There cometh one greater than I."

"I baptize you with water; he shall baptize you with the Holy Ghost and with fire."

John condemned the Pharisees and Sadducees, and they rejected him. But multitudes followed him and were baptized, confessing and repenting of their sins. Great was the revival of true religion through the land.

Even Herod the tetrarch esteemed and respected John, and was influenced by him to amend in some respects his vicious life. "For Herod feared John, knowing that he was a just man and a holy, and observed him." MARK 6:20.

THE RIVER JORDAN.

This is the *one river* of Palestine; most of the other streams are but brooks and rills. It is the river of the Bible, more widely known than any other upon the face of the earth.

The river Jordan being the dividing line between heathen countries and the main portion of the promised land, has become a sacred emblem of the passage of the soul from time to eternity. To "cross the Jordan," is to pass

out of life. The "swellings of Jordan," are the agonies of death. Happy they who reach in safety the shores of the heavenly Canaan.

The Jordan rises in the mountains of Lebanon, flows through lake Tiberias or Gennesareth, and taking a southerly direction empties into the Dead sea.

The valley through which it runs is about six miles wide; but in the lower part the mountains retire farther from the river on each side, leaving on the west the plains of Jericho and on the east the plains of Moab.

This river is full of rapids and cascades, and winding in its course, so that though the two seas which it connects are but sixty miles apart, the river flows in that distance at least two hundred miles, and falls about one thousand feet.

BETH-ABARA.

This is supposed by some to be the place where the children of Israel crossed the Jordan on dry land. The word Beth-abara signifies, *the house of passage.*

It was at Beth-abara that John baptized so many of the Jews, and that Christ also was

baptized. Here the descending Spirit, hovering in the form of a dove, proclaimed him the Son of God.

The exact site of Beth-abara is not now known. Two places go by that name; one four, and the other seven miles north of the Dead sea. To both of these places thousands of pilgrims annually resort, in order to bathe in the Jordan, ignorantly believing that they can wash away their sins in the sacred stream.

JOHN'S MINISTRY.

John wrought no miracles; but Christ said of him, Among men there is not a greater prophet than John the Baptist. LUKE 7 : 28.

His office was one of peculiar honor, which no other had a commission to bear. He was the herald chosen of God to announce the approach of the heavenly King, and call upon the world to prepare for his presence.

John's ministry began about six months before that of Christ, and continued about a year and a half. He was then thrown into prison by Herod, for his faithfulness in reproving his sins; and it is supposed that he lay there nearly a year before he was beheaded.

It is sad to think that a child, a young girl, should have been instrumental in procuring the death of this "prophet of the Highest."

JOHN'S TESTIMONY RESPECTING JESUS.

After the baptism of Jesus, John pointed him out to his disciples in these words:

"Behold the Lamb of God, which taketh away the sin of the world." JOHN 1:29.

How explicit this testimony. How pointed the allusion to Christ as the great Sacrifice that should make atonement for sin.

Beautiful words! Brought home to the heart with sweetness and power by the Holy Spirit, they fix the eye of the penitent upon the Saviour, and enable him to feel that he who taketh away the sin of the world can take away his sin—*my sin* also. He exclaims, Lamb of God, precious Saviour, spotless and innocent, willingly bearing my sin and my punishment, thou art my All, my Beloved, my Lord and my God!

The lamb, as an emblem of Christ, and the dove, a symbol of the Holy Spirit, are figures

of beautiful and tender import, designed to affect the heart of the sinner and win him to enter the paths of peace.

WHAT CHRIST DOES FOR THOSE WHO BELIEVE.

We had lost heaven; we were without hope, and ready to perish; but Christ, the Friend of the friendless, had compassion upon our low estate. The Sun of righteousness rises upon us with healing in his wings.

He pardons the sinner, cleanses him from sin, and gives him the promise of eternal life. What is this but to lift up the dying from the bed of death, the prisoner from the dungeon, the wretched from despair, and to set them on thrones to reign with him in everlasting bliss.

How wonderful such love! Are we not ready to exclaim, What manner of man is this, that even sin and death depart at his bidding!

THE CORNER-STONE AND THE HEAD-STONE.

Jesus Christ an almighty Saviour, God manifest in the flesh—this is the Foundation and

Corner-stone, as also the Headstone and Crown of our salvation.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

"And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7.

"KNOW THOU THE LORD."

Andrew, the brother of Simon Peter, and afterwards one of the twelve apostles, was present when John the Baptist gave his testimony to the divine mission of Jesus, pointing him out with those remarkable words, Behold the Lamb of God!

Andrew's heart kindled; he believed the witness, and immediately hastened to find his brother, and communicate to him the joyful intelligence. When he meets Simon, he exclaims, "We have found the Messiah, the Christ." He then led his brother to Jesus.

This is the true spirit of the gospel, and an interesting instance of brotherly affection.

Those who have found Christ ardently desire to have others acquainted with him also.

They go round among their kindred and neighbors, saying, Know thou the Lord. Come with us, and we will show thee the Saviour.

PHILIP AND NATHANAEL.

Philip, like Andrew, in the joy of his new hope sought to bring others to the knowledge of the Saviour. No sooner had he heard the welcome call of Christ, "Follow me," than he was stirred with zeal to bring others with him. He was eager to spread the flame that glowed in his own breast. He seeks Nathanael; and his first words are, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." JOHN 1:45.

As Andrew had led his brother Simon to Jesus, so Philip introduced Nathanael to the same welcome Deliverer.

Heart answers to heart in this respect. The pardoned sinner in the eagerness of his first love seeks some friend or brother, that he may tell him of the peace and joy that there is in the gospel. What a blessed privilege, to take a fellow-creature by the hand and lead him to the Saviour.

THE PUBLIC MINISTRY OF CHRIST.

Jesus was about thirty years of age when he began to go forth among the people, preaching the gospel, and saying,

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." MARK 1:15.

From that time to his crucifixion was only about three years.

Having paid the ransom for sinners, and finished the work that his Father gave him to do, our divine Redeemer ascended to his throne in heaven; his gospel was to be preached and his kingdom on earth to be established by the instrumentality of his followers.

CALL OF THE APOSTLES.

"He called unto him his disciples; and of them he chose twelve, whom also he named apostles." LUKE 6:13.

An apostle is a messenger or missionary. In Scripture the title is chiefly applied to the twelve immediate disciples of Christ, who were early chosen to be the companions of his ministry and the witnesses of his resurrection.

They received the truth from Christ himself, and were inspired to teach it to others.

THE TWELVE.

1. Simon, to whom Jesus gave the surname of Peter, or Cephas, to denote probably the strength of his character. Peter is a Greek word, and Cephas is Syriac; but both signify the same thing, a rock or stone.

2. Andrew, the brother of Peter. These brothers were fishermen, who pursued their calling upon the lake of Galilee. They were sons of Jonas, and their native place was Bethsaida.

3. James.

4. John, the brother of James. These also were natives of Bethsaida, and fishermen upon the lake of Galilee. They were sons of Zebedee and his wife Salome. Jesus gave to these two brothers the surname of Boanerges, the sons of thunder; a title which seems to have been prophetic of the zeal and eloquence which they afterwards displayed in spreading the doctrines of the gospel.

5. Philip; also a native of Bethsaida, and supposed to have been the earliest called of all Christ's disciples. JOHN 1:43.

6. Bartholomew, who is probably the same disciple that is spoken of by John under the name of Nathanael. JOHN 1:45. Christ said of him, "Behold an Israelite indeed, in whom is no guile." Bar-tholomew signifies son of Tholomew or Tolemy. Surnames of this kind to indicate the parent were very common before the introduction of family names.

7. Thomas, called in Greek Didymus. JOHN 20:24.

8. Matthew, the publican; a tax-gatherer under the Romans. Mark calls him Levi, the son of Alpheus. MARK 2:14. Levi was doubtless his original Hebrew name.

9. James, called the Less, or younger, to distinguish him from James, the brother of John. MARK 15:40. Paul speaks of him as "the Lord's brother." GAL. 1:10. The title of brother was not always restricted to those born of the same parents, but was often bestowed on other near relatives.

10. Lebbeus, called also Thaddeus and Judas or Jude. He was the brother of James the Less, and writer of the epistle of Jude. Thaddeus, Theudas, Judas, are variations of the same name.

11. Simon the Canaanite; called also Simon Zelotes—the zealot, or zealous man.

12. Judas Iscariot; supposed from his surname to have been a native of a small town called Carioth.

THE GOSPEL FIRST PREACHED TO THE JEWS.

When Christ first sent his disciples forth to teach the people, he said,

"Go not into the way of the Gentiles."

"I am not come but unto the lost sheep of the house of Israel."

It was not the design of infinite Wisdom that all the glory of Christ's kingdom should be at once displayed. Its progress was to be gradual. It must first be preached to the Jews, and even to them with some restrictions.

Divine truths were opened and explained as the minds of the hearers were prepared to receive them.

To his disciples he said, "I have many things to say unto you, but ye cannot bear them now." But his sayings, though not understood at the time, sunk deep in the heart, to spring up and bear fruit in after-days.

Before Christ ascended into heaven, his enlarged commission was, "Go ye, and preach the gospel to every creature."

LAKE GENNESARETH.

This is emphatically the lake of the New Testament. Its waters are hallowed by the sacred events that have taken place on its surface and around its shores. Many wonderful works were performed amid these scenes. Jesus of Nazareth walked upon these waters.

It was on this lake that the disciples pursued the humble calling of fishermen. Here Christ stilled the tempest, and sitting in the ship by the borders of the lake, taught the people as they stood on the shore, or hovered around in their small vessels.

This lake is called also the sea of Galilee, and the sea of Tiberias; likewise the lake or sea of Chinnereth. It is twelve or thirteen miles in length, and about half as broad as it is long. The waters are pure, transparent, and abounding in fish. In ancient times there was considerable navigation upon this lake, but there is none now.

CITIES IN THE NEIGHBORHOOD.

Lake Gennesareth lies in a valley, surrounded by hills and mountains that rise in some places directly from the shore, and in others retire to a distance, leaving plains of great fertility and beauty on the borders of the lake.

On these plains, or amid the hills, several cities and villages memorable in sacred history were situated. Here were Chorazin, Bethsaida, Capernaum, Magdala, called also Dalmanutha, the land of Gennesaret, and the borders of Decapolis and of the country of the Gadarenes or Gergesenes—all connected with gospel history.

The very situation of some of these places cannot now be determined: of Chorazin not a vestige remains; the site of Capernaum is doubtful; that of Bethsaida is unknown.

The woe of Christ upon these ancient cities has been fulfilled. They were exalted to heaven in point of privilege; but they repented not, and their destruction is entire. MATT. 11 : 20–24.

NAZARETH.

From this place the Light went forth that gives light to the world. Here "the Word made flesh" dwelt among men. The life of Jesus, from early infancy, when he was brought out of Egypt, till he was thirty years of age, was here spent in peace, humility, and obscurity.

Nazareth is in Lower Galilee, fifteen miles

south-west of lake Gennesareth, and about seventy north of Jerusalem.

The town is situated upon a barren, rocky height, sloping down to a narrow plain, which is encircled by mountains, some of which are high and precipitous. To the brow of one of the steep places in the border of the city, Christ was led by his enraged countrymen, "that they might cast him headlong."

By miraculous power he restrained their rage, and "passing through the midst of them, went his way." LUKE 4:30.

OTHER PARTS OF GALILEE.

Cana, where Christ attended a marriage festival, and rejoiced with the joyful, is a few miles north-west of Nazareth.

Nain, where he sympathized with the company of mourners, and restored the widow's son to life, is distinctly visible, from its height, on the south.

The hills and valleys of Galilee were once trodden by the Saviour's feet, and hallowed by his prayers and heavenly deeds. Amid the cities and villages now mouldering in ruin or wholly swept from existence, he went about

doing good, and proclaiming those truths which give hope and life and joy to man.

In the time of our Saviour, Galilee was a fertile and populous country. Now it is lonely and neglected, and has an appearance of ruin and desolation. It has no trade; most of the ground is left untilled; its wealth and population have passed away. The fig and the olive are no longer abundant; the groves of palm and sycamore have disappeared.

It is a cheering thought that the Gospel which went out from this land lives. Instead of decline and ruin, it has grown from a small seed to a great and flourishing tree. It is spreading among the nations, and everywhere increasing its power over the heart and life, making all things new. And we have the promise of God that it will prevail more and more, until the whole world is brought to the foot of the cross.

WORDS OF CHRIST.

When we read the recorded words of Christ, we should hold them in the same reverence as if we had been present and heard them spoken by his own lips.

What he says in Scripture he would say in person, were he to come again to earth. If we believe not his recorded word, neither should we believe him, were he present with us. If we treat the Scriptures with neglect and indifference, so should we treat the Saviour.

FOLLOWING CHRIST.

Still as I tread life's barren shore,
Thy footprints, Lord, may I explore;
Still keep, as through the world I stray,
Thy path along the narrow way.

My duties here on earth are three:
To love, obey, and follow thee:
Love is a seed of life divine;
Thy love, O Lord, awakens mine.

Like thee, I would be pure in word;
In deeds I would be like my Lord:
Reprove the erring, teach the young,
Uphold the right, and quell the wrong.

Lord, grant me, while I live below,
Thy will to do, thy love to know;
And yield to thy divine control
My all of being—life, sense, soul.

THE PARABLES.

What is a parable?

As used in Scripture, a parable is a representation of spiritual things by a narrative of real or supposed events, or by emblems and illustrations drawn from nature.

Why did Christ so often give his instructions in parables?

One reason was, doubtless, because the people were not prepared to receive the truth in direct terms. They were full of ignorance, prejudice, and unbelief; it was necessary that the gospel should be unfolded to them by degrees, and with many illustrations.

At a later day, when the miracles, death, and resurrection of Christ had fully proclaimed him to be the Messiah, and his doctrines were better understood, the people were prepared to receive the truths of the gospel more directly.

Parables are founded upon comparison. The following are parables in a very brief and simple form:

"The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." MATT. 8:20.

"And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" LUKE 6:41.

"Can the blind lead the blind? Shall they not both fall into the ditch." LUKE 6:39.

THREE SHORT PARABLES.

"Can the children of the bride-chamber mourn, as long as the bridegroom is with them?"

"No man putteth a piece of new cloth unto an old garment."

"Neither do men put new wine into old bottles." MATT. 9:15–17; MARK 2:19–22; LUKE 5:34–38.

These three parables or comparisons are used by the Saviour for one purpose—to show the impropriety of imposing a severe discipline upon young and weak disciples. The children of the bride-chamber are the followers of Christ; they need not be called upon to fast and mourn, while they have his presence to give them continual joy. The lambs of the flock should be gently led, instead of being discouraged by rigid duties.

PRINCIPAL PARABLES OF CHRIST.

1. The wise man building his house upon the rock, and the foolish man upon the sand. MATT. 7:24–27; LUKE 6:48, 49.

2. The man dispossessed of an unclean spirit afterwards associating himself with seven others worse than the former. MATT. 12:43–45; LUKE 11:24–26.

This parable is used to show that the Jews, forgetful of the blessings and mercies of former days, had sunk into greater wickedness than ever before.

3. The sower and the seed; illustrating the various effects of the gospel on the hearts of men. MARK 4:3–8; LUKE 8:5–8.

4. The wheat and tares growing together till harvest; representing the mixture of good and bad in the church, till they shall be separated at the day of judgment. MATT. 13:24–30.

5. The grain of mustard-seed becoming a large tree: a prophetic parable to illustrate Christ's kingdom, small in its beginning, but designed to spread over the whole world. MATT. 13:31, 32; MARK 4:30–32; LUKE 13:18, 19.

6. The kingdom of heaven compared to *leav-*

en; a small quantity diffusing its virtue through a large measure of meal. This aptly represents the work of grace in the human heart, extending its influence till the whole life is purified. MATT. 13:33; LUKE 13:20.

7. The kingdom of heaven compared to hidden treasure, the finding of which gives great joy. MATT. 13:44.

8. The pearl of great price, for which a merchant gives all his possessions; showing the inestimable value of an interest in Christ. MATT. 13:46.

9. The net cast into the sea, which gathers both good and bad; but a separation is made, and the bad are cast away.

This parable represents the solemn scene that will be exhibited at the end of the world, when the angels will be sent forth to sever the wicked from among the just. MATT. 13:47–50.

10. The lost sheep and the joy of the owner, greater for one that is found than for the ninety and nine that went not astray. This represents the joy in heaven over a penitent, returning sinner, and the glory of God as manifested in the conversion of great sinners. MATT. 18:12–14; LUKE 15:4–7.

11. The lost piece of silver found. Similar in import to that of the lost sheep, showing the transport of a renewed soul, and the joy of heaven in the redemption and salvation of men. LUKE 15 : 8–10.

12. The merciful king and unmerciful servant; designed to show that God will not forgive those who do not from their hearts forgive others. MATT. 18 : 23–35.

13. Laborers sent into the vineyard at different hours of the day, yet all receiving the same wages. MATT. 20 : 1–16.

This parable seems principally designed to show that the Gentiles, though later called than the Jews, would share equally with them in the privileges and advantages of the gospel.

It teaches also, that not always they to whom the gospel is first offered, are those that accept of it and enjoy its blessings. "For many are called, but few chosen."

14. The two sons sent into the vineyard to work; one of whom said, I will not go; yet afterwards repented and went: the other said, I go, but went not. MATT. 21 : 28–31.

15. The wicked husbandmen who beat the

servants of their lord, and slew his son. MATT. 21 : 33–45.

This parable is descriptive of the long continued sin of the Jewish church in persecuting the prophets, and rejecting the Son of God. It predicts also their punishment and certain ruin.

16. The marriage feast of the king's son, where those who were bidden would not come, and the wedding was furnished with guests called in from the highways. MATT. 22 : 2–14; LUKE 14 : 16–24.

Here the rejection of the Jews and the calling of the Gentiles are depicted.

The man who appeared among the guests without wearing a wedding garment denotes a false professor, one who has no faith in Christ, and is not clothed in the robe of his righteousness.

17. The fig-tree which, by putting forth leaves, shows the approach of summer; emblematic of the signs that would precede and announce the coming of the Son of man. MATT. 24 : 32–35; LUKE 21 : 29–33.

18. The ten virgins, five of whom had no oil in their lamps. MATT. 25 : 1–13.

The virgins are Christian professors, and to

have no oil in the lamp is to have no grace in the heart, no depth of principle to keep alive their profession.

19. The talents. This is the parable of a certain nobleman who delivered various sums of money, or talents of silver, to his servants, with the command, Occupy till I come. MATT. 25:14–30; LUKE 19:12–26.

Designed to show that life with all its blessings and privileges is a sacred trust from God, for the right improvement of which we must render a strict account.

20. The shepherd dividing the sheep and the goats, and setting them on his right and left hand; a vivid representation of the last judgment. MATT. 25:31–46.

21. The seed that grows imperceptibly, bringing forth first the blade, then the ear, then the full corn in the ear. This is descriptive of gospel truth, or the words of Christ sown in the heart, and the gradual growth of grace in the soul. MARK 4:26–29.

22. The creditor who forgave his debtors; showing that they who have much to be forgiven ought to love much. LUKE 7:41–47.

23. The good Samaritan; a beautiful narra-

tive, illustrating the duty of loving one's neighbor, and relieving the wretched and afflicted, whatever be their nation or religion. LUKE 10:30–37.

24. The rich man who said to himself, Soul, take thine ease; eat, drink, and be merry; showing the great folly and danger of making worldly wealth and pleasure the chief aim in life. LUKE 12:16–21.

25. The faithful and wise servant keeping watch by night, because he knew not at what hour his lord would return. In like manner the servants of Christ should always watch, and be ready for the hour of death, and the coming of their Judge. MATT. 24:42–51; LUKE 12:36–48.

26. The barren fig-tree, of which the owner said, Cut it down; why cumbereth it the ground? but the Intercessor prevailed, to have it spared a little longer. LUKE 13:6–9.

This parable shows the necessity of repentance and amendment, the long-suffering of God through the intercession of Christ, and the final doom of the impenitent.

27. Knocking too late at the door, the master of the house having closed it for the night;

showing the imminent danger of delay in seeking the favor of God. LUKE 13 : 24–30.

28. Guests at a feast striving to obtain the chief seats. LUKE 14 : 7–11.

This parable teaches a lesson of humility. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

29. The prodigal son. A striking narrative, inimitably beautiful and tender, showing the grace of God in reclaiming the lost soul, and the great joy of all holy beings when a sinner repents and returns to Christ. LUKE 15 : 11–32.

30. The dishonest steward, who acted wisely so far as concerned his worldly interest. LUKE 16 : 1–12.

This parable inculcates the necessity of being as wise for eternity, as worldly minded men are in the affairs of the world.

"Make to yourselves friends of the mammon of unrighteousness." This text, which closes the parable, may be understood as an exhortation so to use all our worldly possessions, that we may be the better for them hereafter.

31. The rich man and Lazarus. LUKE 16 : 19–31.

A parable of great solemnity, reaching into the eternal world, giving us views both of the blessedness and the wrath to come, and assuring us that these will be awarded to us according as we improve or misimprove the opportunities of this life.

This parable teaches us also, that the Scriptures sufficiently explain the mind and will of God, and contain all that is necessary for us to know in regard to the duties of life, the way of salvation, and the retributions of a future state. And that we have no right to expect any private or personal revelations from God, by means of dreams, visions, apparitions, or messengers from heaven.

Further sensible testimony would not produce conviction where the written word failed, and would only serve to harden the heart more and more. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

32. The unjust judge and importunate widow; designed to show the blessed results of constant and persevering prayer. LUKE 18:1–8.

33. The Pharisee and the Publican praying in the temple. LUKE 18:9–14.

Pride and self-confidence are here contrasted with the humiliation of a broken and a contrite heart. The ostentatious service of the Pharisee was of no account in the sight of God, but the sighs and tears and self-reproach of the meek penitent went up before him as sweet incense.

34. The sheepfold; the door, the shepherd, and the robber. JOHN 10:1–14.

Christ is the door, and the good Shepherd. Those who do not enter by the door, but seek to climb up some other way, are thieves and robbers.

The church of God in the world may be compared to the sheepfold; good men to the sheep; tempters, false teachers, persecutors, and all evil-minded men are thieves, continually endeavoring to break in upon the flock.

35. The husbandman, the vine, and the branches. "My Father is the husbandman. I am the vine, ye are the branches." JOHN 15:1–6.

These are the principal parables of Christ recorded by the evangelists. They are narratives of great simplicity; but they contain a body of divine truth clothed in expressive similitudes. What an interest they excite. How full they are of wisdom; how rich in illustra-

tion; how beautifully adapted to impress instruction upon the mind.

No part of the divine word is of more solemn import than the teachings of these sacred parables. The lessons they convey are intimately connected with the everlasting welfare of the soul, with man's duty, and the glory of God. And their variety is so great, that they furnish rules and examples to guide us in almost every situation in which we may be placed.

What a blessing to mankind are these heavenly parables. They are the wise counsels of a divine Teacher, a compassionate Saviour. Let them sink deep into the mind. And may the Holy Spirit seal the instruction they contain upon the hearts of all who study the gospel of our Lord Jesus Christ.

FIRMNESS.

When men who doubt and disbelieve,
My views of Christ would hear,
A reason for my faith I 'll give,
Unmoved by scorn or fear.

I 'll say the word of God is tried:
I 've searched and found it pure:
It towers like mountains o'er the tide,
Unshaken and secure.

This rock I trust: its waters roll
Like rivers glad and free;
Herein I bathe and cleanse my soul
As in a crystal sea.

By this I know my Saviour mine—
I feel his love within:
By this I know his power divine—
He pardons all my sin.

While here I rest, no sceptic sly
My faith can overthrow;
Like eagles bold I build on high,
And leave the clouds below.

Why is the love of Jesus so lightly esteemed in the world?

The heart knows not its own deceitfulness, and is not weary of its sins. How can it be expected that they who do not feel themselves exposed to the wrath of God, should flee to Jesus for safety? They are not soul-sick of the corruption within, and therefore his love is not precious in their sight.

They that think themselves whole will not seek a physician to heal their maladies. Let them become sensible that they have broken God's law and are guilty in his sight, and they will rejoice to hear of a Saviour. They will

fall down before him to wonder, love, and adore; presenting to him their best fruits, their choicest gifts, heart, life, influence—all that they have, and all that they are.

This is what Christ demands—a whole heart, a whole life. "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

CHRIST ALL IN ALL.

Christ is our first and best friend, our only Saviour. His life was a life of loving-kindness to men, and his death obtains for us the greatest of all blessings, it unlocks the gates of heaven.

He died; but he rose again, and ever lives to save those who trust in his mercy. There is no end to his love; it is from everlasting to everlasting.

PRINCIPAL DISCOURSES OF CHRIST.

The best, most perfect, most glorious sermons that were ever preached on earth, were those delivered by the great Teacher. Of these, the sermon on the mount, in the early part of his ministry, and the farewell discourse to the disciples at the last Passover before his death, are the longest that have been recorded.

1. The Sermon on the Mount, recorded by Matthew in the fifth, sixth, and seventh chapters. Portions of it are found also in the other gospels.

It was delivered on an eminence near Capernaum. Jesus sat upon the slope of the hill, and a multitude were gathered around and beneath him, listening to his gracious words, while he taught them how to regulate their conduct on earth and secure the blessedness of heaven.

How many waiting eyes were upturned to his face! How many willing ears drank the words of life! Hard hearts were melted, and thirsty souls refreshed, while his doctrine dropped as the rain, and his speech distilled as the dew.

These are the words of a divine Teacher. These are the precepts by which the inhabitants of heaven are governed. Were they practised by men, they would lead to universal peace and universal happiness. Earth would become paradise.

Language cannot express the value of this sermon, the depth of its wisdom, and the beauty of its holiness. The glory of the divine speaker shines through it. We know that it comes from God, its teachings are so holy, so far above the doctrines of men of the world.

THE BEATITUDES.

Nine verses, all beginning with the gracious word, *Blessed*, are called the beatitudes. MATT. 5:2–11.

All these promised blessings are of a spiritual nature. We learn from them in what true blessedness, or true happiness consists.

Christ began his sermon with blessings; and he speaks as one able of himself to bestow the blessings which he pronounces:

"For he taught them as one having authority, and not as the scribes." MATT. 7:29.

THE LORD'S PRAYER.

Behold what a perfect model is here given for prayer. How much meaning condensed in a few words! Six brief petitions include all the large desires of the Christian for the honor of God, and the temporal and spiritual good of men.

But we need not infer that in our prayers we should always use these words, and only these. Christ says, "After this manner pray ye." The meaning is, that our petitions should be like these, simple and direct, humble and sincere; without ostentation, and without unnecessary repetitions.

TREASURES IN HEAVEN.

"Lay up for yourselves treasures in heaven. For where your treasure is, there will your heart be also." MATT. 6:20, 21.

What are those treasures that can be laid up in heaven?

Faith in Christ; love and obedience to him; sweet contentment, daily expressions of kindness, gentleness, and benevolence; daily instances of self-denial for a worthy purpose; visits to the poor and sorrowful; instructions to the ignorant; our prayers and charities; above all, our new nature which bears the image of Christ: these will be laid up in heaven for us, an incorruptible and everlasting treasure, graciously accepted through the merits of our Redeemer.

They can never decay; they will not be lost. God will keep them for us; they are written in his "book of remembrance." And having our treasure, God will have our hearts also safe in his keeping.

"Take therefore no thought for the morrow." MATT. 6 : 34.

See how this divine precept rebukes the eagerness of men to amass riches, and the tormenting fear of coming to want.

It does not forbid a wise and thoughtful care in regard to worldly things, diligence in our callings, and prudence in providing for our

daily necessities; these are commendable. But it says earnestly, Be not distrustful and burdened with fear and perplexity, lest hereafter you, or those dear to you, should be deprived of food or raiment, or any of the comforts of life. Consider the tender care of God for objects far less noble in their nature, and trust his providence to supply your temporal wants.

To be distrustful and overanxious in regard to the things of this life, is a sin in the sight of God. It deadens the flame of divine love, and of piety in the heart.

To be diligent in providing for future temporal wants, and yet carelessly putting off the great work of repentance, is laying upon to-morrow the great work of to-day. Fatal exchange! There is no such time as to-morrow, until God gives it leave to be.

SIMILITUDES USED BY CHRIST.

Inimitably beautiful and expressive are the comparisons employed by the Saviour as illustrations of divine truth. "Consider the lilies of the field, how they grow." What a beautiful emblem of the blessings conferred on man by free grace.

The lily pointed out in this allusion is supposed to be a flower of lively golden hue, abounding in Palestine, and covering the sunny fields with a profusion of flowers. This makes the comparison with Solomon arrayed in royal splendor very striking and appropriate.

"Behold the fowls of the air; for they sow not, neither do they reap."

No example could be more wisely chosen to express entire trust in Providence and security in living by the day.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

How well this represents the different estimates that we make of our own great sins, and the small failings of others. They who have the most faults are often the least sensible of them, and the most uncharitable in their censure of others.

The gospel teaches us a contrary lesson: that we should be lenient in our judgment of others, but faithful in condemning our own sins, and in deploring and repenting of them.

"Neither cast ye your pearls before swine."

Pearls; a beautiful figure to represent the pure words of advice and exhortation, rebuke and warning. *Swine;* a significant emblem of people, gross and corrupt in their habits, whom counsel and compassion would only excite to wrath and hatred.

"Enter ye in at the strait gate."

There are but two gates, two ways through life, the right and the wrong. The "strait gate" and the "narrow way" denote a life of holiness, leading to everlasting happiness.

The "wide gate" and "broad way" repre-

sent the path of the sinner leading to the pit of destruction.

Each must decide which gate he will enter, which road he will take.

The way to heaven is strait. It can only be entered by the new birth, and by close clinging to the Lord Jesus Christ.

The way to destruction is broad and easy of access. It is gay and alluring; a great multitude walk therein, and it is easy swimming with the stream. But the end is fearful: "everlasting destruction from the presence of the Lord."

All the similitudes used by Christ are gems of beauty and of wisdom.

DISCOURSES OF CHRIST CONTINUED.

2. While sitting at meat with publicans and sinners. MATT. 9:10–13.

"They that are whole need not a physician, but they that are sick."

"I am not come to call the righteous, but sinners to repentance."

3. Instructions to the disciples, when sent forth to preach the gospel and to perform miracles. MATT. 10; LUKE 9:1–5; 10:1–12.

"Behold, I send you forth as sheep in the

midst of wolves: be ye therefore wise as serpents, and harmless as doves."

"The very hairs of your head are all numbered."

"He that endureth to the end shall be saved."

In this discourse to the disciples there is a passage of deep and solemn import, showing the eternal consequences of confessing or denying Christ.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." MATT. 10: 32, 33.

To confess Christ in that day was attended with peril, exposing a person to derision, persecution, and death. At the present time many confess Christ in words, who in their hearts and their lives deny him.

To confess Christ is not merely to say, I believe, and am willing to be called by his name; but to give him the heart, to live to the glory of God, and labor for the conversion of the world.

4. The woes pronounced upon Chorazin,

Bethsaida, and Capernaum, for rejecting the evidence of the mighty works they had witnessed. MATT. 11:20–30; LUKE 10:13–24.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes."

It was the good pleasure of God that the heads of the Jewish nation, those who were accounted wise and learned among men, should reject the gospel, while the poor and unlearned, the simple and the ignorant, received it gladly, and were made wise unto salvation.

It is often so at the present day. Not many mighty men, philosophers, and rulers of the earth are called, but multitudes of the common people press into the kingdom of God. Even children receive the truth, and become "babes in Christ." The grace of God is herein greatly magnified.

This sublime discourse closes with the blessed invitation, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

This is the gospel call: the sound of a silver trumpet, whose harmony encircles the world.

To those who groan under the bondage of sin and condemnation, this call of the Saviour offers release and consolation; a sweet rest to the weary—rest in God.

How light the yoke of Christ, compared with the bondage of sin!

5. On the occasion of the disciples plucking ears of corn on the Sabbath. MATT. 12; LUKE 6.

"For the Son of man is Lord even of the Sabbath-day."

6. Address to the Pharisees concerning a divided kingdom, blasphemy against the Holy Ghost, and accountability for idle words. MATT. 12:25–27; MARK 3:22–30; LUKE 12:10–12.

"Out of the abundance of the heart the mouth speaketh."

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

We learn from this that the words which the lips utter are an index of character; so that the state and condition of a man's heart may be known by his daily conversation, as fully and clearly as from his daily life.

Our words are heard in heaven. They are laid up, to witness for or against us at the last day. We may forget them, but God's book

of remembrance forgets nothing, omits nothing.

Who can stand in that great day of account, but he that hath his sins blotted out in the atoning blood of Christ? Let our daily prayer be, "Set a watch, O Lord, before my mouth; keep the door of my lips." PSA. 141 : 3.

7. Address to the Pharisees when they asked for a sign of his divine mission. MATT. 12 : 38–45.

"No sign shall be given but the sign of the prophet Jonas."

8. On what defileth a man. MATT. 15 : 1–20; MARK 7 : 1–23.

"Those things which proceed out of the mouth come from the heart, and they defile the man."

9. On the worth of the soul, and the certainty of a day of retribution. MATT. 16 : 24–28; LUKE 9 : 23–26.

"For what is a man profited, if he shall gain the whole world and lose his own soul?"

"The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

10. When the disciples asked, Who is greatest

in the kingdom of heaven? MATT. 18:1–14; MARK 9:33–37; LUKE 9:46–48.

"Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven."

The lesson at this time inculcated by Christ is, that humility, gentleness, forgiveness, and brotherly love, are the foundations of true greatness.

11. To the Pharisees concerning divorces. MATT. 19:3–12; MARK 10:1–12.

12. With the rich young man, showing him how to obtain eternal life. MATT. 19:16–26; MARK 10:17–31; LUKE 18:18–30.

This young man was not prepared to give up all, and to follow Christ. "He went away sorrowful."

"And Jesus looked round about and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God."

Why is it hard for a rich man to take up the cross and follow Christ?

The possession of wealth disposes the mind to be contented with this world, and to desire no better state. The rich man is apt to trust in wealth; and then his gold weighs him down

like a burden, and he cannot get free to spread the wings of his soul towards heaven.

It is hard for a rich man to become meek and lowly and self-denying. The life which the gospel requires, is far removed from the ordinary life of the rich man.

"They who will be rich fall into many temptations." Therefore let us adopt the prayer of the wise Agur: "Give me neither poverty, nor riches."

13. When the mother of James and John requested that her two sons might sit, one on the right hand, the other on the left of Christ in his kingdom. MATT. 20:20–28.

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

14. When the Pharisees proposed an ensnaring question respecting tribute to Cesar. MATT. 22:15–22; MARK 12:13–17; LUKE 20:21–26.

"Render unto Cesar the things which are Cesar's, and unto God the things that are God's."

15. To the Sadducees, concerning the resurrection. MATT. 22:23–33; MARK 12:18–27; LUKE 20:27–39.

16. To the lawyer, who asked, "Which is the great commandment of the law?" MATT. 22:35–40; MARK 12:28–34; LUKE 10:25–28.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it: Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."

17. Eight woes denounced against the scribes and Pharisees. MATT. 23; LUKE 11:37–54.

Ending with the lamentation over Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

18. Prophetic discourse while sitting with his disciples upon the mount of Olives, concerning the destruction of Jerusalem, and the signs of Christ's coming at the day of judgment. MATT. 24; MARK 13; LUKE 21.

"When ye therefore shall see the abomina-

tion of desolation, spoken of by Daniel the prophet, stand in the holy place, ... then let them which be in Judea flee into the mountains." MATT. 24 : 15.

This is a prophecy that the Roman armies, in all their heathen pomp and wasting fury, should take possession of the city and defile the temple.

"The abomination that maketh desolate." DAN. 12 : 11.

"Watch therefore, for ye know not what hour your Lord doth come."

19. Descriptive of the last judgment, when the Son of man shall sit upon the throne of his glory, and all nations shall be gathered before him. MATT. 25 : 31–46.

"And he shall separate them one from another, as a shepherd divideth his sheep from the goats.

"And these shall go away into everlasting punishment, but the righteous into life eternal."

20. When little children were brought to him. MARK 10 : 13–16; MATT. 19 : 13, 14; LUKE 18 : 15–17.

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

The meaning is, that we must give ourselves to the Saviour with such trust and dependence as the young child feels toward its parent. We must listen to his instructions and obey his commands with meekness and docility.

21. When beholding the withered fig-tree; showing the power of true faith in obtaining answers to prayer. MARK 11:20–26; MATT. 21:19–22.

"All things whatsoever ye shall ask in prayer, believing, ye shall receive."

22. In the synagogue at Nazareth, after reading a passage from the prophet Isaiah which plainly spoke of the Messiah, and described the very work which Christ was then doing in the midst of them. LUKE 4:16–27.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

It was a beautiful and interesting feature of Christ's mission, that "the poor have the gospel preached to them." MATT. 11:5.

No stronger evidence need be required that Christ was the Lord's anointed, and that the gospel came from God, who is no respecter of persons.

Our Saviour was the first teacher of the poor. He came to bring hope and consolation to the wretched and friendless, lifting their hearts from the dust, and opening their ears to the call of heaven. He showed them that God the Father had provided an open door of acceptance for them also—for the poor and the lowly, the captive and the sorrowful; and that their prospects of heaven were greater than those of the rich and learned.

"God hath chosen the weak things of the world to confound the things which are mighty; that no flesh should glory in his presence." 1 Cor. 1:27, 29.

23. To Martha and Mary. Luke 10:38–42.

"One thing is needful; and Mary hath chosen that good part which shall not be taken away from her."

24. To the disciples, respecting offences and the forgiveness of trespasses. Luke 17:1–4; Matt. 18:7–9.

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him."

25. In reply to the Pharisees, who demanded when the kingdom of God should come. Luke 17:20–37.

"The kingdom of God cometh not with observation."

"Behold, the kingdom of God is within you."

26. Lamentation over Jerusalem in descending from the mount of Olives. LUKE 19 : 41–44.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."

This prophecy was accomplished within less

than forty years. The apostle John lived to see its fulfilment.

Jerusalem was besieged by an immense Roman army, and during the continuance of the siege great numbers of the inhabitants perished by the sword and by famine. It was at length taken by storm, the temple and all the buildings burnt, the walls overthrown, and the city at last ploughed over.

The prophecy of the Saviour was literally fulfilled; not one stone was left upon another. All Judea was overrun and left desolate as a wilderness.

The Jews that survived this terrible destruction were scattered over the face of the earth. Eighteen centuries have since passed away, and they yet remain a distinct people, dispersed among the nations but not blended with them, still fondly turning their eyes towards the Holy City, and vainly expecting a Messiah yet to come.

27. With Nicodemus on being born again, and the love of God in sending his Son to save a lost world. JOHN 3:1–21.

28. With the Samaritan woman at Jacob's well. JOHN 4:5–26.

This well was near the city of Sychar, in Samaria, about thirty-five miles north of Jerusalem. Jesus was travelling from Judea to Galilee, and wearied with his journey, he sat down by this well to rest, while the disciples went to purchase food.

A woman of Samaria coming to the well to draw water, was favored with this precious interview, which, through the power of divine

grace, seems to have changed the whole current of her thoughts, enriching her with a new faith and a sure hope of eternal life.

29. To the Jews, concerning his divine mission, after healing the infirm man at the pool of Bethesda. JOHN 5 : 17–47.

Christ appeals to the testimony of the Father, to the witness given by John the Baptist, to his own mighty works, and to the Scriptures, to show that he is the Son of God, and the Judge whose voice shall call the dead from their graves and execute judgment upon them.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

30. On the bread of life. JOHN 6 : 26–58.

"I am the living Bread which came down from heaven."

"He that cometh to me shall never hunger; and he that believeth on me shall never thirst."

31. At the feast of tabernacles, concerning his doctrine and its divine origin. JOHN 7 : 14–39.

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

32. With the Pharisees in the temple, declaring himself the Light of the world, and reproving those who boasted that Abraham was their father, and God their Father, yet rejected the testimony of both God and Abraham respecting him. JOHN 8 : 12–58.

"Your father Abraham rejoiced to see my day; and he saw it, and was glad."

33. Proclaiming himself the Door, the good Shepherd, the Son of God, and One with the Father. JOHN 10 : 1–38. This discourse is partly in the form of a parable.

"I am the good Shepherd: the good shepherd giveth his life for the sheep.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; neither shall any pluck them out of my hand.

"I and my Father are one."

The Jews at this time were very bitter against Christ, and took up stones to put him to death. They accused him of blasphemy, "Because thou, being a man, makest thyself God."

This statement was true. Christ had declared himself one with the Father, and had said

that he could bestow eternal life upon his followers; which was claiming the attributes of the almighty God.

Did Jesus deny this? No, he admitted it, and appealed to his works to show that he actually possessed the divine power that he claimed. Those miracles which they had all witnessed, and could not gainsay, were sufficient proofs that in him dwelt "all the fulness of the Godhead."

34. With Martha, respecting the death of her brother. JOHN 11:23–26.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."

35. Foretelling his death, and exhorting the Jews to believe on him. JOHN 12:24–50.

36. To his disciples, giving them the *new* commandment. JOHN 13:33–35.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another."

37. Parting discourse of consolation and

counsel to his disciples, promising the Holy Spirit, and charging them to pray in his name, closing with his own prayer to the Father. JOHN 14–17.

38. At the feast of the Passover, instituting the Lord's supper. MATT. 26:26–29; MARK 14:22–25; LUKE 22:15–22.

39. After his resurrection, with the two disciples going to Emmaus. LUKE 24:25–27.

40. Commission to the disciples before his ascension. MATT. 28:18–20; MARK 16:15–18.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

NAMES OF CHRIST.

The Lord Jesus is presented to us in various ways, and under many precious and endearing names and titles. He seeks thus to win us, to draw and bind us to himself with the cords of everlasting love. In the Gospels he is called,

The Bread of life,	Light of life,
The Christ of God,	Emmanuel: God with us,
Consolation of Israel,	Messiah,
Day-spring from on high,	Son of God,
The good Shepherd,	Son of man,

The Holy One of God,	Son of David,
The Horn of salvation,	Son of the Highest,
King of Israel,	Son of the Blessed,
King of the Jews,	The true Light,
Lamb of God,	The true Vine,
The Life, The Truth,	The Way, The Word.

Precious to the devout heart are the scriptural titles of our Lord. Let them be graven on the tablet of the mind, that we may be ready with some heartfelt, soul-satisfying reply, when the cold, the careless, or the captious demand, What think ye of Christ?

He is Emmanuel, that is, God with us: a name of the same immeasurable fulness as Jehovah, yet allied to us in the flesh and by sympathy; God, and yet man, sin only excepted.

He is the Prince of Peace. Peace on earth is proclaimed before him, and he brings peace to the troubled heart of sinners by reconciling them to God.

He is the Lord's Christ; and he will finally reign triumphant, the Lord of the universe, having gathered all his people to himself.

These are names above every name, to which every knee shall bow, in heaven, and in earth, and under the earth. PHIL. 2:10.

THE SON OF MAN.

This is the title by which Christ often spoke of himself, but it is not applied to him in Scripture by others.

It occurs seventeen times in the gospel of Matthew, twelve in that of Mark, twenty-one in Luke's, eleven in John's.

THE GENTLENESS OF CHRIST.

"Grace is poured into thy lips." PSA. 45 : 2.

To the sick, the sorrowful, and the friendless, how tender and compassionate was the language of the Saviour.

"Son, be of good cheer; thy sins are forgiven thee."

"Daughter, be of good comfort; thy faith hath made thee whole."

"Daughters of Jerusalem, weep not for me, but weep for yourselves."

"The very hairs of your head are all numbered: fear ye not."

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

"Be of good cheer; it is I; be not afraid."

"Whosoever shall do the will of my Father

which is in heaven, the same is my brother, and sister, and mother."

"I have compassion on the multitude, because they continue now with me three days, and have nothing to eat; and I will not send them away fasting, lest they faint by the way."

"And looking up to heaven, he sighed." MARK 7:34.

"And when he was come near, he beheld the city, and wept over it." LUKE 19:41.

"Jesus wept." JOHN 11:35.

What gentleness and human sympathy is thus displayed in the words and acts of the Saviour. "Never man spake like this man."

He bore infirmities and trials himself, that he might know how to feel for man in like circumstances. He had no home. He spent his strength in going from village to village, and from house to house, doing good to all.

He was the good Shepherd, that watches with tender solicitude over a stray lamb, following it, and seeking to win it back to the fold.

"And all bare him witness, and wondered at the gracious words that proceeded out of his mouth."

PRAYERS OF OUR LORD.

Christ has taught us to pray both by precept and example. It was the habit of his life to offer prayer to the Father, and to render thanksgiving and praise on all occasions.

Various instances are mentioned of his withdrawing for a considerable time from the fellowship of men, passing whole nights upon mountains, or in deserts or groves, in solitary communion with God.

In all this Christ was our perfect example, whom we should follow, though it be afar off. If prayer was appropriate and becoming in the Son of God, because he had taken upon himself the nature of man, although he was sinless, how much more necessary must it be for sinful, lost man, who stands exposed to the wrath of God.

Christ retiring into solitary places for prayer.

"He went up into a mountain apart to pray." MATT. 14 : 23.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." MARK 1 : 35.

"And he withdrew himself into the wilderness and prayed." LUKE 5 : 16.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." LUKE 6 : 12.

BLESSINGS AT THE TABLE.

Christ gave thanks and invoked the blessing of heaven, before partaking of food.

This was the case when the three thousand were fed in the wilderness, and the four thousand upon the mountain. "He looked up to heaven, and blessed and brake the loaves." MARK 6 : 41.

"And Jesus took the loaves, and when he had given thanks, he distributed to his disciples." JOHN 6 : 11.

He did the same before partaking of the passover with his disciples. He blessed the bread and gave thanks. MATT. 26 : 26, 27.

After his resurrection, when he sat down to supper with the two disciples at Emmaus, "he took bread and blessed it, and brake and gave to them."

This was at an ordinary meal, the common table of refreshment that came at the close of day. Christ's example teaches us that when our daily bread is set before us we should acknowledge it as coming from the hand of the great Giver, and implore his blessing upon it.

This is one of the many pleasant ways of keeping up an intercourse with Christ, and thinking of him as near us, or with us, in the ordinary concerns of life.

OTHER PRAYERS OF CHRIST.

Christ prayed after his baptism. LUKE 3 : 21.

And while he was praying, "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him."

After one of his discourses in reproof of the unbelieving Jews, Christ gave public thanks to the Father for revealing the gospel to the poor and unlearned, rather than to those who were filled with a vain conceit of their own wisdom and prudence.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." MATT. 11 : 25, 26.

Christ prayed with his disciples, which may be regarded as an example for family prayer.

"As he was alone praying, his disciples were with him." LUKE 9 : 18.

Christ was remarkable for intercessory prayer. He prayed for Peter. "I have prayed for thee, that thy faith fail not." LUKE 22 : 32.

For his disciples and immediate followers,

and for all true believers in all ages. See the whole of the seventeenth chapter of John.

For his enemies and persecutors. "Father, forgive them; for they know not what they do." LUKE 23 : 34.

Christ is the great Intercessor, that ever liveth to make intercession for us. HEB. 7 : 25.

Christ prayed at the grave of Lazarus. "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." JOHN 11 : 41.

He prayed on the mount of Transfiguration. "He took Peter and John and James, and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistering." LUKE 9 : 28, 29.

Christ prayed in the garden of Gethsemane, using the same words, three times.

"And being in an agony, he prayed more earnestly, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." LUKE 22 : 42.

POSSESSION BY EVIL SPIRITS.

When our Saviour came into the world, Satan exerted peculiar rage against him, and

possession by evil spirits, demons or devils, was not uncommon in Palestine.

It appears to have been a supernatural disorder, resembling insanity in an aggravated form, and generally connected with guilt or crime in the person possessed. Evil spirits obtained entire control of the individual, so as to be present with him personally, using his senses and faculties for their own wicked purposes, and making him appear like a raging madman.

Oh, what an awful calamity to befall a person! The wretched demoniac was often forced to torment himself, or to utter vile words and commit desperate acts of violence, without any will of his own.

The wickedness of the Jewish nation was at this time very great, and evil spirits had unusual power among the people. This was one cause which made it so necessary for the Son of God to come into the world, that he might lift up the human race from the low estate into which they had fallen.

Moreover, it pleased God to permit these evil spirits to take bodily possession of many individuals in that day, that the power of Christ

might be manifested in casting them out. Christ was thus shown to Israel as "the Seed of the woman" that should "bruise the serpent's head."

We learn from Scripture that fallen angels or evil spirits are not confined to their dreadful prison-house of woe, but that they are often present on the earth and in the air, and are continually tempting the children of men to sin against God. If they were not restrained and rebuked by a mightier power, they would make all men miserable, and destroy every thing good from the face of the earth.

But these evil spirits are all subject to the Son of God; and they who trust in him need not fear being harmed by them. Christ has power on earth to bind and destroy Satan.

To manifest this power was one object of his coming into this world. When by his word and will he relieved those who were under the control of malignant beings, well might the multitude exclaim,

"It was never so seen in Israel." MATT. 9:33.

MIRACLES.

What is a miracle?

A miracle is a change of the common course of nature.

The great Creator has established and fixed the order of natural causes and effects, and no man can alter this course. That Jesus Christ was able to do it, and could impart the same power to others, is an unquestionable proof of his oneness with the Author of nature.

On what occasions did our Lord perform miracles?

Chiefly as acts of mercy, and as emblems or figures of those spiritual blessings which he bestows on his true followers.

He cleanses from sin as well as from disease.

He enlightens the dark mind as well as unseals the closed eyes of the blind.

He guards the soul from the snares and possession of the tempter, as well as drives evil spirits from the body.

He feeds with the bread of eternal life.

He raises to a new life those who were dead in trespasses and sins.

Are all the miracles which he performed recorded?

Only a small part of the whole number are mentioned.

The sacred record says that in moving about from city to city he healed great numbers of infirm and diseased people, lunatics, lepers, demoniacs or people possessed of evil spirits, the blind, the lame, the palsied, and those troubled with any plague or distemper whatsoever.

In his travels the people often thronged around him, supplicating his aid for themselves or their friends; pressing forward to touch his garment, or crying, as Bartimeus did afar off, "Jesus, thou son of David, have mercy upon me." These miracles of healing, instead of being limited to those which are individually mentioned by the evangelists, amounted to a great multitude.

MIRACLES OF CHRIST PARTICULARLY MENTIONED.

1. Water turned into wine. JOHN 2:1–11.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."

Cana was a village a few miles north-west of Nazareth.

2. The leper cleansed, who, kneeling, worshipped Christ, and said, "Lord, if thou wilt, thou canst make me clean." And Jesus said, "I will; be thou clean." MATT. 8:2–4; MARK 1:40–45; LUKE 5:12–14.

3. The centurion's servant healed of the palsy at Capernaum. This centurion is a noble example of lowliness of mind connected with strong faith. He says, "Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed." MATT. 8:5–13; LUKE 7:1–10.

4. Peter's wife's mother cured of a fever. MATT. 8:14,15; MARK 1:30,31; LUKE 4:38,39.

5. The tempest calmed on the sea of Galilee. Christ said to the sea and the wind, "Peace, be still. And there was a great calm."

"What manner of man is this, that even the winds and the sea obey him?" MATT. 8:23–27; MARK 4:37–41; LUKE 8:22–25.

6. Two demoniacs cured in the country of the Gergesenes or Gadarenes, which lay on the other side of the lake over against Galilee. These were men possessed by evil spirits, exceeding fierce, who met Christ as they were

coming out of the tombs, where they had found shelter. This is recorded by Matthew. MATT. 8 : 28.

Only one demoniac is mentioned by the other evangelists, who says, "My name is Legion; for we are many." MARK 5 : 1–9; LUKE 8 : 26–33.

7. The paralytic, or "man sick of the palsy," healed at Capernaum. This poor sufferer, on account of the crowd, was let down from the house-top through the uncovered roof, upon his couch, into the presence of Jesus. Then were pronounced those joyful, life-giving words: "Son, be of good cheer; thy sins be forgiven thee."

Cheering also to the sick man must have been the earthly blessing that followed: "Arise, take up thy bed, and go unto thy house." Never was compassion like that of the Saviour. MATT. 9 : 2–8; MARK 2 : 1–12; LUKE 5 : 18 25.

8. The woman who had been twelve years diseased restored to health by touching the hem of Christ's garment. Christ said to her, "Thy faith hath made thee whole." This was at Capernaum. MATT. 9 : 20–22; MARK 5 : 25–34; LUKE 8 : 43–48.

9. Two blind men restored to sight. MATT. 9: 27–30.

10. A demoniac who was dumb restored to reason and speech. MATT. 9:32, 33; LUKE 11:14.

11. The withered hand restored. This miracle was performed in the synagogue on the Sabbath. The Pharisees objected that it would be a profanation of the Sabbath; but Jesus showed them that it was an act of mercy appropriate to that day.

"Then saith he to the man, Stretch forth thy hand. And he stretched it forth, and it was restored whole, like as the other." MATT. 12: 9–13; MARK 3: 1–5.

12. The demoniac who was both blind and dumb dispossessed, and restored to sight and speech. MATT. 12: 22.

13. Five thousand men, besides women and children, fed in a desert place near Bethsaida. The disciples had five loaves and two fishes.

"And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full." MATT. 14: 15–21; MARK 6: 35–44; LUKE 9: 12–17.

14. Walking upon the sea to the ship which was tossed with waves:

Causing Peter also to walk on the water to meet him.

When Jesus had entered the ship, "immediately the ship was at the land whither they went."

Here were three exertions of miraculous power. MATT. 14:24–31; MARK 6:47–51; JOHN 6:16–21.

15. The daughter of the woman of Canaan healed. MATT. 15:22–28.

This woman is called also "a Syro-phenician by nation." MARK 7 : 26. A part of Phenicia, one of the provinces of the Canaanites, being added to the kingdom of Syria, was called Syro-phenicia. It lay west of Galilee, on the borders of Tyre and Sidon, and included those cities.

16. Four thousand men, besides women and children, fed upon a mountain near the sea of Galilee. MARK 8 : 1–9; MATT. 15 : 32–38.

Seven loaves and a few small fishes, broken by Jesus and multiplied by his divine power, were sufficient to satisfy the multitude and leave seven baskets full of the broken pieces.

17. The lunatic child healed after descending from the mount of Transfiguration. The disciples had endeavored to dispossess the child while Christ was on the mount, but could not on account of their unbelief. MATT. 17 : 14–21; MARK 9 : 17–29; LUKE 9 : 38–42.

18. Tribute-money obtained from the mouth of a fish. MATT. 17 : 24–27.

19. Two blind men sitting by the wayside near Jericho restored to sight. MATT. 20 : 29–34.

One of these men was Bartimeus. Hearing that Jesus was passing by, he began to cry

out, "Jesus, thou son of David, have mercy on me." And when the people charged him to hold his peace, he cried the more, "Thou son of David, have mercy on me."

The restoration of his sight was the Saviour's gracious recompense for his faith and importunity. MARK 10 : 46–52 ; LUKE 18 : 35–43.

20. The fig-tree blasted on the way between Bethany and Jerusalem. MATT. 21 : 19, 20 ; MARK 11 : 12–21.

This tree was flourishing with leaves, but

bore no fruit. The divine Teacher pronounced a curse upon it, as a solemn warning to false-hearted professors. God will not accept of a fair outside and vain promises of service, without the fruits of a good life.

21. The unclean spirit cast out; the spirit that cried, "I know thee who thou art, the Holy One of God." MARK 1:23–27; LUKE 4:33–36.

22. The man who was deaf and had an impediment in his speech, restored to hearing and clearness of speech. MARK 7:32–37.

23. A blind man at Bethsaida restored to sight. When Christ had touched his eyes, he said, "I see men as trees walking." MARK 8:22–25.

24. Restraining the Nazarenes from casting him headlong from the brow of the hill near their city, and delivering himself from their power. LUKE 4:29, 30.

Most of Christ's miracles were acts of mercy for the benefit of others. This alone had for its object the preservation of his own life. Yet benevolence to man lay at the foundation even of this. It was necessary that his life should be preserved until his ministry should

be accomplished, and all things made ready for the great event of his death upon the cross.

25. Great draught of fishes, after the disciples had toiled all night and caught nothing. "And now their net brake, and they filled both ships till they began to sink." LUKE 5:4–9.

26. Mary Magdalene cured of possession by evil spirits; "out of whom went seven devils." LUKE 8:2; MARK 16:9.

27. The woman released on the Sabbath from her infirmity, who had been eighteen years bowed down with its weight. LUKE 13:10–13.

28. The dropsical man healed, in the house of a Pharisee, upon the Sabbath. LUKE 14:1–4.

29. Ten lepers cleansed in Samaria, only one of whom glorified God and gave thanks. LUKE 17:12–19.

30. The ear of Malchus healed in the garden of Gethsemane. LUKE 22:50, 51.

Malchus was a servant of the high-priest, one of the infuriated band of armed men that came out to arrest the Saviour as they would a thief. One of Christ's followers having a sword, rashly flourished it in his defence, and cut off the ear of Malchus. But Christ healed

his wounded enemy, giving us a sublime example of returning good for evil.

"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you." MATT. 5:44.

31. The nobleman's son healed. JOHN 4:46–54.

Herod was at this time tetrarch of Galilee, and dwelt at Capernaum. This nobleman probably belonged to his court. He came to Cana to see Jesus, the great Physician, and besought him to go with him and heal his son, for he was at the point of death. "Jesus saith unto him, Go thy way; thy son liveth."

The divine will and word of Christ was sufficient to restore the child at that instant of time, though at the distance of twenty miles or more.

32. The cripple healed at the pool of Bethesda in Jerusalem. JOHN 5:2–9.

Thirty-eight years had this poor sufferer borne his infirmity; and there he lies by the pool, forlorn and neglected. How tenderly the Saviour speaks to him: "Wilt thou be made whole?" Sweet accents of mercy, followed by the life-giving words, "Rise, take up thy bed, and walk."

33. The man born blind restored by washing in the pool of Siloam. JOHN 9:1–7.

34. Great draught of fishes at the sea of Galilee. JOHN 21:4–11.

This was after Christ's resurrection.

THE DEAD RESTORED TO LIFE.

35. The daughter of Jairus, ruler of a synagogue in Capernaum. MATT. 9:18–25; MARK 5:35–43; LUKE 8:41–56.

36. The son of the widow of Nain, as he lay upon the bier, and they were carrying him to the grave. LUKE 7:11–15.

At the voice of Christ, the spirit returned to the lifeless clay, the young man raised himself from the bier, and Christ restored him to his mother. How beautiful and winning are these acts of love.

37. Lazarus, the brother of Martha and Mary, called from the grave where he had lain four days. JOHN 11:43, 44.

The history of this greatest of miracles forms one of the richest gems of Scripture. The narrative is remarkable for simplicity and beauty.

"Now Jesus loved Martha and her sister and

Lazarus." This happy family lived at Bethany, a village about two miles from Jerusalem, on the eastern side of the mount of Olives. Jesus had often visited them there.

Blessed and happy is every family that the Saviour honors with his presence. What infinite condescension in the Son of God to come with the tokens of his love into the family circle, and unite himself in the bonds of friendship with weak and erring mortals!

Sickness came into the household of Bethany while Christ was far away from Judea. The sisters remembered their divine Friend, and sent him the short but expressive message,

"Lord, behold, he whom thou lovest is sick." Why was it so ordered by the Lord of life that Lazarus should sicken and languish and die? Hear what Christ says,

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Lazarus was permitted to die, that the power of Christ might be exhibited in raising him from the dead.

Two days later, when Jesus prepared to return to Judea, he says to his disciples, "Our

friend Lazarus sleepeth; but I go that I may awake him out of sleep."

Sweet and simple words. To the Christian, death is but a short sleep, an end of toil, a rest from care; and from it he shall rise refreshed on the morning of the resurrection. To the wicked, the grave is a prison of despair; to the righteous man, a couch of repose, where he sleeps in peace till awakened by the trump of God.

When Martha heard that Jesus was coming, she hastened from the house to meet him, and said to him sorrowfully, "Lord, if thou hadst been here, my brother had not died."

Then broke forth the cheering promise of the Giver of life and Conqueror of death:

"Thy brother shall rise again."

"I am the resurrection and the life."

A resurrection is a restoration of life. The believer dies, but the power of Christ will restore him to a new life in the world to come. The scattered dust shall hear his voice. Though dead, it shall live again, a glorious body, and be reunited to the immortal soul.

Martha returning to seek her sister, says to her, "The Master is come, and calleth for thee."

Then Mary hastening to meet Jesus, falls at his feet in an agony of sorrow, uttering the same words that her sister had used, "Lord, if thou hadst been here, my brother had not died."

Great was the sympathy of the Saviour. The *man Christ Jesus* showed the strong affections of a man. "He groaned in the spirit, and was troubled." Mary was weeping at his feet, and her friends around were weeping with her. "JESUS WEPT."

He was troubled in the trouble of Mary. He wept at the tomb of his friend. Does not this remind us of the prophecy, "In all their afflictions he was afflicted?" ISA. 63:9.

Love for man brought tears from the compassionate Saviour. He wept for woes which he was about to relieve. Wonderfully is the human nature of Christ here exhibited, side by side with almighty power.

But now the stone is taken away; the tomb is opened, and the Son of God assumes the majesty of the Godhead. Silence reigns in the crowd. Jesus, lifting his eyes to heaven, breathes to the Father a solemn strain of thanksgiving and prayer, and then with a loud voice exclaims,

"Lazarus, come forth!"

That voice resounds through the grave, and the sheeted dead comes forth a living man.

Such is the call that at the last day will sound through the mansions of departed spirits, which will rouse every slumberer from the dust, and lay open the depths of the seas, summoning the whole race of men before the tribunal of the Lord.

Such also is the call of the gospel to those who are dead in trespasses and sins:

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." EPH. 5:14.

What was the chief or ultimate object to be effected by the miracles of Christ?

The miracles wrought by Christ proclaim his kindness, benevolence, and mercy. But their first and highest aim was to give evidence that he was the Saviour that was to come, the true Messiah. This his own word expressly teaches:

"The works that I do bear witness of me, that the Father hath sent me." JOHN 5:36.

VARIOUS PRECEPTS AND COMMANDMENTS OF THE SAVIOUR.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." MATT. 22:37.

"Thou shalt love thy neighbor as thyself." MATT. 22:39.

"All things whatsoever ye would that men should do to you, do ye even so to them." MATT. 7:12.

"This is my commandment, That ye love one another, as I have loved you." JOHN 15:12.

"Love your enemies." MATT. 5:44.

"Have faith in God." MARK 11:22.

"Resist not evil." MATT. 5:39.

"Be wise as serpents, and harmless as doves." MATT. 10:16.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." MATT. 5:48.

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." MATT. 20:26, 27.

"Forgive, and ye shall be forgiven." LUKE 6:37.

"Give, and it shall be given unto you." LUKE 6:38.

"Search the Scriptures." JOHN 5:39.

"Feed my lambs." JOHN 21:15.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." MATT. 5:16.

"If ye love me, keep my commandments." JOHN 14:15.

CONSOLING PROMISES OF CHRIST.

"He that endureth to the end shall be saved." MATT. 10:22.

"Where two or three are gathered together in my name, there am I in the midst of them." MATT. 18:20.

"It is your Father's good pleasure to give you the kingdom." LUKE 12:32.

"There shall not a hair of your head perish." LUKE 21:18.

"I go to prepare a place for you." JOHN 14:2.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." JOHN 14:16, 17.

"Peace I leave with you, my peace I give unto you." JOHN 14:27.

"Whatsoever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive, that your joy may be full." JOHN 16:23, 24.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." JOHN 16:33.

CHRIST'S EXAMPLE.

"I have given you an example, that ye should do as I have done to you." JOHN 13 : 15.

These words were spoken after Jesus had washed his disciples' feet. He designed this act as a pattern for us to imitate in our daily intercouse with each other. It shows the divine beauty of condescension, humility, and mutual service.

In all our acts of devotion, and all the duties of life, our conduct should be fashioned after the example of Christ. If we are his followers, we must be formed upon his model, and bear his image. His graces must appear in us. "Christ in you, the hope of glory." COL. 1 : 27.

What are some of the features in the life of Christ that should be imitated in our lives?

1. His constant activity in the service of God. He was continually going about doing good.

2. He embraced every opportunity of spreading the gospel, and lodging the words of truth in the hearts of men. He was ever ready to instruct, encourage, exhort, commend the right,

reprove the wrong, and point out the true way of life.

3. He manifested uniform patience and forbearance under all the ills of life; bearing, with calm contentment and resignation, greater trials and sorrows than ever can fall to the lot of man.

As an unwearied Benefactor, as a persevering Instructor of the ignorant, as a patient Sufferer, Christ is our perfect model, our divine exemplar.

CONSTANT PROOFS OF CHRIST'S LOVE.

It is through the love of Christ that we have the Bible, the Scriptures of eternal truth, that show us the way of salvation.

It is through his love that we have the teachings and privileges of the Christian Sabbath.

He is continually calling us, through the gospel, to himself. He waits, entreats, solicits us to accept of his offered grace, and become his friends.

He crowns us with blessings in order to draw us by his goodness. He alarms us by trials and afflictions, and the terrors of the law, in order to compel us to flee to him for shelter.

He opens heaven before us, promising us a home in that region of glory and beauty, which sorrow and sighing can never enter.

He gives us the continual whispers and monitions of the Holy Spirit, striving with us, that we may be constrained to yield our hearts to the power of his grace.

The angels in heaven manifest their joy when a sinner turns to God. But the love of Christ is far beyond that of angels. The apostle says it "passeth knowledge." EPH. 3:19.

INGRATITUDE TO CHRIST.

Such is the Saviour's love to man, and so much has he done to manifest that love, that the highest, heaviest, blackest ingratitude of which man can be guilty, is ingratitude to Christ.

LOVE MAKES ALL THINGS EASY.

If we loved Christ with all the heart, it would be easy to love our neighbor, easy to forgive the trespasses of others, easy even to love our enemies.

Love to Christ is the sure pledge of our forgiveness. It smooths all difficulties, and makes our Judge our Friend. Christ said of one,

"Her sins which are many are forgiven; for she loved much."

LOVE THE TEST OF DISCIPLESHIP.

Love is the great commandment given,
To test the soul's sure state:
The law of laws, in earth and heaven,
The password at heaven's gate.
How can we reverence and obey,
How serve, except we love?
Love's voice, howe'er we praise or pray,
Alone is heard above.

WHAT THE LOVE OF CHRIST DEMANDS OF US.

To confess our sins and repent of them.

To show our penitence by obedience to all God's commands.

To consecrate ourselves heart and life to the Saviour.

In all things to praise God and render thanks.

The Christian says, "Lord, what wilt thou have me to do?"

The command of Christ is, "Occupy till I come."

"Adorn the doctrine of God our Saviour in all things."

THE POWER OF SMALL WORDS.

If Jesus had not come into the world, we could never have known God as a reconciled Friend and Father. He would not have called us children, but enemies. We should ever be strangers to that dear relationship with our Lord which is expressed by *mine* and *thine*.

Holy men of old have spoken of the hope and comfort they derived from the *pronouns* of the sacred text. How sweet and consoling it is to be able to say, *Our* Father! *my* Saviour! How much love and faith and joy the disciple Thomas expressed when, falling at the feet of Jesus, he exclaimed, "*My Lord*, and *my God*."

Great is *the power of these little words*.

FROM THE WORLD TO CHRIST.

You are not satisfied with this world for your portion; no reflecting mind ever is. You desire a better, that is, a heavenly country. It is the Holy Spirit that has quickened your heart, and given you this desire. The moment of conviction, of anguish comes, and you ask, What must I do to be saved? Oh, what a question! The most important ever uttered. Something must be done to secure salvation.

You can do nothing yourself; you try by amending your life, and watching your heart, but are at length convinced that of yourself you can do nothing.

You must seek divine aid; and lo, Christ says, "Seek, and ye shall find." "Ye shall seek me, and find me, when ye shall search for me with all your heart." To one who is thus seeking, asking, longing for aid, what a blessed and acceptable Saviour is Christ! How welcome the peace-speaking gospel!

God's book will now become a rich treasury of love and wisdom. Here is a ransom for sinners, pardon for criminals, health for the diseased, hope for the despairing: here are waters of life and wells of salvation for all who thirst, and are weary of the ways of sin; yea, a home for all penitent returning wanderers—the best of all homes, a home for the soul in the love of the Saviour.

THE RETIREMENT OF JESUS.

The raising of Lazarus from the dead was a miracle so stupendous, that many of the Jews were convinced by it, and believed on Christ.

But the rulers of the Jews were greatly in-

censed against him, and sought to take his life, saying, one to another, "If we let him alone, all men will believe on him."

Jesus therefore withdrew from Jerusalem and its neighborhood; for he knew the secret purpose of his enemies, and the hour was not yet come for the great sacrifice he was to make.

He retired with his disciples to a city called Ephraim, near the wilderness of Judea. It was an obscure place probably near Jericho and the river Jordan.

Christ said to his disciples, When ye are persecuted in one city, flee ye to another. Christians have therefore both the precept and the example of the Saviour to sanction their conduct, when they fly from the persecution of their enemies and conceal themselves in obscurity till the fury is overpast.

When our Lord next entered the city, it was with a great multitude in his train, waving branches of palm and crying, "Hosanna! Blessed is the king of Israel, that cometh in the name of the Lord." The Passover was at hand; the true Paschal Lamb was to be slain, and the Saviour went forward with joyful alacrity to suffer and to die.

THE PASSOVER.

On the night before his crucifixion, Christ ate the Passover, or Paschal lamb, with his disciples.

The Passover was one of the Mosaic institutions, which had a special reference to the death of Christ and the redemption of man. It was a sacred feast, kept by the Jews in memory of that wonderful night of mercy, when the Lord passed over the families of his people, and slew the first-born of every other household in Egypt.

But the Passover was not only a memorial of past mercies, it was a type of a greater deliverance yet to come. All other passovers pointed to this, the greatest of all, in which "Christ our Passover was sacrificed for us."

The blood of a lamb sprinkled upon the door-posts was the sacred token that preserved the Israelites from the wrath of the destroying angel, and this prefigured the death of Christ and the atonement made for sin by the shedding of his blood.

The principal solemnity of this feast was the supper. The paschal lamb having been slain,

and its blood sprinkled upon the altar, was then roasted whole, and served up with unleavened bread and bitter herbs.

Christ ate the Passover with his disciples in "a large upper room" at Jerusalem. It was before this feast that he washed the feet of his disciples.

THE LORD'S SUPPER.

At the close of this last Passover, which Christ kept with his disciples, he instituted the Lord's Supper. This is a sacred memorial, reminding us that the body of Christ was

broken, and his blood poured out, to save his people from sin and everlasting woe.

It is a continuation of the Passover: the one pointing forward to the death of Christ before he came to dwell on the earth; and the other keeping it in solemn remembrance till he come the second time, in the clouds, to judge the earth.

AFTER THE PASSOVER.

At a late hour of the night Jesus left Jerusalem with his disciples, passed over the brook Kedron, and entered the garden of Gethsemane at the foot of the mount of Olives. Here he said to those that were with him, "My soul is exceeding sorrowful unto death; tarry ye here, while I go and pray." Then he went forward and sank upon the ground in prayer.

"And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." LUKE 22:44.

This mysterious agony is sometimes called the Saviour's *passion*, a word which in this case signifies extreme suffering and trouble of soul: "prayers and supplications with strong crying and tears." HEB. 5:7.

In that agony the Saviour was bearing the load of our sins, struggling with the powers of darkness, and taking upon him the wrath of God as our substitute and surety.

The innocent suffered, that the guilty might go free. Willingly the Saviour stood in the sinner's place, and satisfied the demands of eternal justice. All the floods of wrath could not quench the flame of his divine love for man.

The next day the great sacrifice was consummated on Calvary.

THE CRUCIFIXION.

Christ was led without the gates of Jerusalem, as far as the spot called Golgotha or Calvary, to be crucified.

No higher proof of infinite love could possibly be given to man, than that which is furnished by the sufferings and death of the Saviour. It is a miracle of love.

An innocent, harmless, and holy Being, spotless as the dove, meek as the lamb, fairer than the children of men, he was assailed with rude contempt and bitter hatred; insults and mockeries were heaped upon him; he was arraigned before wicked men, condemned without mercy,

buffeted, scourged, crowned with thorns, and crushed to the earth under the burden of his own cross.

Great was the cruelty of his enemies, but the patience of Jesus exceeded it all. He was

still the same lovely and loving Saviour, forgetful of his own sufferings, compassionating the sorrows of others. A mournful group followed, bewailing him with tears and lamentations. How kindly he speaks to them:

"Daughters of Jerusalem, weep not for me."

Death by crucifixion was a mode of punishment to which only the vilest criminals were usually condemned. It was a death of shame and reproach, and of great cruelty; a torture of several hours continuance. The limbs were stretched to their full extent, and nailed to the accursed tree; the body was then lifted up, an awful spectacle to heaven and earth.

Christ endured all this for our sake, and yet more. He felt the curse of the law, the hidings of his Father's countenance on account of the burden of man's guilt which he bore.

See, in the death of Christ, the exceeding sinfulness of sin, and the matchless provisions of divine grace for our salvation.

CHRIST ON THE CROSS.

While suspended in the agonies of death, he prayed for his murderers: "Father, forgive them; they know not what they do."

He pardoned the penitent thief: "To-day shalt thou be with me in paradise."

He committed the care of his earthly parent to John the beloved disciple, saying to him, "Behold thy mother;" and to Mary he said, "Behold thy son."

He bewailed his forsaken condition, crying in the anguish of his spirit, "My God, my God, why hast thou forsaken me?"

He committed his soul with filial confidence into the hands of God: "Father, into thy hands I commend my spirit."

He uttered the mighty words, IT IS FINISHED.

What was finished? All that the Father gave him to do: the great work of man's salvation was completed; the atonement was made.

Christ now says, "Look unto me, and be ye saved, all the ends of the earth." They that come unto him in faith, shall be made righteous through the power of this *finished* salvation.

THE TIME.

Christ was crucified on the day after the Passover; and according to the common chronology of the Bible, in the year of the world 4033, A. D. 29.

The Passover was always eaten on the fourteenth day of the month Nisan, which would occur in some part of our month of April. The Jews reckoned the days of every month from the new moon. The moon was therefore always full, or fourteen days old, at the time of the Paschal supper.

The Israelites went out of Egypt the day after the first Passover. Christ was offered up on the day after that last Passover which he kept with his disciples. Deliverance from the Egyptian yoke prefigured the greater deliverance from the bondage of sin and Satan, accomplished by the death of Christ.

Thirty years of the life of Christ were spent chiefly at Nazareth; three years were occupied with his public ministry, and then, at the age of thirty-three, he suffered death on the cross.

MIRACULOUS SIGNS AT THE CRUCIFIXION.

1. Darkness over the land, from the sixth to the ninth hour of the day; that is, from noon till three o'clock in the afternoon. As this was at the time of the full moon, when no eclipse of the sun ever takes place, there could

have been no natural cause for this darkness. Like the other portentous signs at this time, it was supernatural and miraculous.

2. The veil of the temple was rent in twain. This was the veil or curtain that separated the two principal apartments of the temple, the Holy from the Most Holy.

3. The earth trembled and quaked.

4. Rocks were rent.

5. Tombs were opened, and many bodies of saints arose and appeared to those who knew them in Jerusalem.

These wonders testified to the divinity of Christ. Convinced by this evidence, the Roman centurion on guard over the body of Jesus exclaimed, "Truly this was the Son of God!"

"Greater love hath no man than this, that a man lay down his life for his friends." JOHN 15 : 13.

But for the death of Christ no man would ever enter heaven; the hope of happiness hereafter would be for ever cut off; the law would always remain in force, stern, immovable, and just:

"The soul that sinneth, it shall die."

The law was righteous, and God was its author; how then can the sinner hope to be forgiven?

The death of Christ has made that easy which otherwise would have been impossible. God has provided a way by which the honor of his law and the holiness of heaven can be preserved, and the sinner pardoned.

"All we like sheep have gone astray; and the Lord hath laid on him the iniquity of us all." Isa. 53:6.

When man had nothing to expect but eternal death as the just punishment of his sins, the Son of God, moved by divine love, offered himself "a ransom for many."

This is love stronger than that of a brother; tenderer than that of a mother for her child.

THE DEATH OF CHRIST A CAUSE FOR HOLY JOY.

We weep at the sufferings of Christ; we tremble to think of the wickedness of man that made it necessary for him to suffer; but that the Son of God has died for us is not a sad and gloomy thought: it should excite us to joy and praise.

The holiness and justice of God are rendered more conspicuous, when we see the sacrifice that was needful to keep them inviolable.

The glory of the Son of God is enhanced, when we know that he offered himself a willing and innocent victim.

And what a fountain of grace is thus opened for man!

He is provided with a surer righteousness than that of original purity, even the righteousness of Christ.

And thus the love of God and the compassion of Christ are illustrated and honored through everlasting ages.

THE CONQUERING SAVIOUR.

The body of Jesus was laid in the tomb. Sorrow, gloom, and desolation settled upon the hearts of the bereaved disciples. But soon the joyful tidings were heard, "He is not here; he is risen."

The grave could not hold the Son of God. He burst the prison walls, and rose, a mighty Conqueror, victorious over *sin* and *death* and *hell*.

"How shall we escape, if we neglect so great salvation?"

Christ died for our offences, and was raised again for our justification. Rom. 4:25. He has entered into glory, and is now our Advocate with God the Father, pleading for us that

salvation and eternal life may be offered to the children of men.

These blessings are received by faith—by believing on Jesus. We are saved by faith. We enter heaven by faith.

Faith is believing all that Christ says, and doing all that Christ commands. Faith includes love and obedience. We shall not believe, unless we love. "If ye love me," says Christ, "keep my commandments."

Until we believe in Christ, we are exposed to the curse of God's law. "The soul that sinneth it shall die." Great is the danger, and awful the sin of unbelief.

We are by nature the children of wrath, and to live without God, without Christ, and without the Holy Spirit—having no reconciled Father, no Redeemer, no Sanctifier—is to lead a wretched life, and to have no hope in death.

To the impenitent, who have no trust in a risen Saviour, death will ever be the "king of terrors," the presage of death eternal.

WHAT BECAME OF JUDAS.

Judas Iscariot, the betrayer, the traitor, forfeited his right to be numbered among the apos-

tles of Christ. "Then entered Satan into Judas." LUKE 22:3. Again it is said, Satan "put it into the heart of Judas Iscariot, Simon's son, to betray" his divine Lord and Master. He went to the enemies of Christ, and agreed to guide them by night to his lodging-place, and deliver him up to them *for a price*.

O what baseness and folly! Judas sold his Lord and his own soul for thirty pieces of silver, thirty silver shekels, which would make about fifteen dollars of our money!

Afterwards Judas repented, and brought back the money, which he cast down in the temple, and went away and hanged himself.

THE DIFFERENT REPENTANCE OF JUDAS AND PETER.

Judas felt the sting of conscience, and the painful sense of guilt, but not true repentance. When he delivered up the money and said, "I have sinned, in that I have betrayed the innocent blood," he was moved by fear, shame, and remorse, but not by godly sorrow. Headlong he rushed upon another desperate sin, that of self-destruction.

Peter in the dark hour of temptation denied

his Master; but his heart was soon touched with deep and permanent sorrow. He could not bear the meek, reproving look of his Lord; he went out and wept bitterly. The divine principle in his heart was revived, and the grace of God recovered him from his dreadful fall. His repentance was sincere. He returned to the path of duty, and was afterwards distinguished for strong faith and zeal in the cause of Christ.

THE

RESURRECTION OF CHRIST.

This is one of the great and glorious facts of the New Testament. We can rest upon it with entire satisfaction. It is a pledge of our own resurrection from the grave; an illustrious proof that Christ is the Son of God, and the Bible the word of God.

The disciples, when their Lord was taken from them and led away to Pilate's judgment-hall and to death, were amazed and terrified. So weak was their faith, so little had they understood of what he himself had said, or what the prophecies had declared would befall him, that they were full of doubt and perplexity, and almost in a state of despair. They forsook him and fled.

But when they saw their risen Lord, when he had showed himself unto them at various times, and they were thoroughly convinced that he had burst the prison doors, conquered death, and stood again before them in the flesh, a sud-

den change took place; courage revived, and songs of exultation arose.

They were renewed in heart and hope, and displayed "the power of the resurrection." Full of zeal, they went forth to preach the gospel, making light of earthly trials, and meeting death joyfully, trusting that they should rise again, even as Christ their Lord had risen from the dead.

The resurrection of Christ disarms death of its sting. To all who love him and believe on him, it becomes an easy passage to eternal life: a call from their Lord to rise and reign with him in heaven.

APPEARANCE OF CHRIST AFTER HIS RESURRECTION.

At the dawn of day, on the first day of the week, which was the third day that his body had lain in the tomb, pious women went to the sepulchre with spices and perfumes to embalm the body of their lamented Lord.

Four women are named in the gospels, though it does not appear that they came in one company, and probably there were others besides these four.

Mary Magdalene, Mary the mother of James the less, Salome, and Joanna.

They found the stone rolled from the door of the sepulchre, and angels, appearing as men in long shining garments, within and near the tomb. The women trembled, and were afraid. But these heavenly beings said to them,

"Ye seek Jesus of Nazareth: Why seek ye the living among the dead? He is not here; he is risen. Go quickly, and tell his disciples that he is risen from the dead."

The women immediately dispersed to spread the wonderful tidings. Mary Magdalene, meeting with Peter and John, informed them that the Lord was not in the sepulchre, and the two disciples without delay hastened to the spot. They found the vacant tomb and the discarded graveclothes, but nothing more. Mary herself returned to Calvary, and was weeping by the sepulchre, when Jesus appeared standing by her side.

1. This was the first manifestation of the risen Saviour. "He appeared first to Mary Magdalene." MARK 16:9. His first words were the compassionate inquiry, "Woman, why weepest thou?" JOHN 20:13. The descent

into the grave had not weakened his divine love and *human sympathy*.

2. He appears next to the other women, on their way to the city. As they were hastening to find the disciples, "Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." MATT. 28 : 9.

3. To Simon Peter, probably as he was returning from the sepulchre to the city, having parted with John. When the apostles assembled that evening, the great subject of their discourse was, "The Lord hath risen indeed, and hath appeared unto Simon." LUKE 24 : 34.

4. To two disciples on their way to the village of Emmaus. One of these was Cleopas. LUKE 24 : 13–18.

These two disciples returned that night to the city to spread the tidings, and found the disciples assembled and conversing on the same great event.

5. While they were communing together Jesus appeared, standing in the midst of them, and saying, "Peace be unto you." LUKE 24 : 36. To convince them that he did not appear merely as a spirit, but stood before them in his human body, he bade them feel his flesh and bones, he

showed them the wounds in his hands and feet, and ate before them.

At this interview, Thomas alone of the eleven apostles appears to have been absent.

6. To the disciples again assembled, eight days afterwards, Thomas being with them. JOHN 20 : 26.

7. To a company of seven disciples, fishing upon the sea of Tiberias. JOHN 21 : 1–24.

8. To the eleven apostles on a mountain in Galilee, where he had appointed them to meet him. MATT. 28 : 16.

9. To five hundred brethren at once, as mentioned by Paul. 1 COR. 15 : 6.

10. To all the apostles. Forty days after his resurrection, he met the apostles at Jerusalem, led them forth to mount Olivet, and from thence ascended to heaven in their sight.

"While he blessed them, he was parted from them, and carried up into heaven." LUKE 24 : 51.

"A cloud received him out of their sight." ACTS 1 : 9.

"He was received up into heaven, and sat on the right hand of God." MARK 16 : 19.

It is probable that Christ, before his ascen-

sion, had other interviews with his disciples, which are not particularly recorded:

"Being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3.

THE COMFORTER.

While Christ was yet on earth, he promised the disciples that when he should be separated from them and return to the Father, he would send them "another Comforter, even the Spirit of truth," who should abide with them in his stead.

This gracious promise was fulfilled to the disciples in a very wonderful manner at the feast of Pentecost, shortly after Christ's ascension, and it has ever since been fulfilled by the gift of the Holy Spirit to all who love the Lord Jesus.

Christ was himself called "the Consolation of Israel," and the Holy Spirit is one with Christ and with the Father.

What a blessing it is to have the visits of the Comforter, the Holy Spirit! Without his sweet and gentle influence upon the heart, our lives would be all worldly, "of the earth,

earthy." He alone awakens us to a spiritual life, and enables us to live as seeing Him who is invisible.

He comes to "reprove the world of sin, and of righteousness, and of judgment." He also reclaims, consoles, and sanctifies the children of God.

When our souls are filled with sweet and heavenly thoughts of Christ and of his salvation—when our hearts burn with love towards him, and we long to break forth in prayer and praise, feeling that we had rather live to his glory and enjoy his favor than to possess the whole world besides, it is the Holy Spirit that gives us these thoughts and feelings.

All holy desires are born of the Spirit; they cannot originate with our corrupt nature. Earnest inquiries after the truth, that we may know the will of God and be conformed to that will, these are gifts and graces of the Spirit.

When the word of God is more precious to us than gold and sweeter than honey, when we understand and approve the truth, and are quickened, refined, and exalted by its influence, this is the work of the Spirit of truth and grace.

It is called also "the Spirit of life in Christ Jesus." When this is breathed into our souls, it diffuses peace and hope and joy.

These are some of the "glad tidings" of the gospel. It is indeed joyful intelligence. Christ our Lord has entered into glory, and he sends to us the Holy Spirit as the gracious token of his Father's love, assuring us that we are redeemed and pardoned, for the sake of Him who pays our debts and wraps us in his own glorious robe of perfect righteousness.

TRANSLATED TO HEAVEN.

Three of the sons of men, while clothed in mortal bodies, have ascended to heaven: Enoch, Elijah, and our Lord and Saviour Jesus Christ. In those bodies, transformed and glorified, they dwell in the mansions of the blest. The *man* Christ Jesus sits upon the throne, and yet in Him all the glory of the Godhead is displayed.

The bodies of the saints also shall rise at the last day, glorious and incorruptible; and each being reunited to its spiritual companion, they shall ascend to heaven, and dwell with their Lord for evermore.

THE CHRISTIAN SABBATH.

This sacred day commemorates the resurrection of Christ. It is a holy and joyful anniversary, giving its weekly testimony that Jesus rose from the dead on the morning of "the first day of the week."

From the beginning of the world the Sabbath had been kept by God's people on the seventh day of the week, in memory of His rest from the work of creation. But after the resurrection of Christ, the first day of the week was called "The Lord's Day," and the apostles and early disciples assembled on that day for religious worship. Following their example, most Christians have ever since observed the first day as *the Sabbath*.

THE SABBATH, OR LORD'S DAY.

The Sabbath comes, our Saviour's day,
Sweet type of heavenly rest:
Sweet token that the dead shall rise,
And with their Lord be blest.

Then let us cease from toil and care,
And grateful anthems raise;
Our hearts be love, our voices prayer,
Our only work be praise.

See how the conquering Saviour rose,
While death his captive lay:
So let us crush our inward foes,
And mount for heaven to-day.

The beauteous feet are on the hills,
Good tidings in the air:
Lord, in thy courts thy grace distils,
And we will worship there.

Spread o'er the house, O heavenly Dove,
Thy wings of peace divine;
And give us light, and give us love,
Our worship to refine.

WHAT IS SAID OF CHILDREN IN THE NEW TESTAMENT.

CHILDREN'S HOSANNAS. When Christ made his triumphal progress as a King from mount Olivet to Jerusalem, he entered into the temple, and was there welcomed by the shouts and acclamations of children, who cried,

"Hosanna to the Son of David."

No sounds could be sweeter, or more like the

songs of angels. It resembled the triumphal harmony of the heavenly host that welcomed the Saviour when he ascended to heaven.

Children may early learn to love God and sing praises to his name. Often has the young heart been led by the Spirit to hail the Saviour with hosannas. But without the Spirit of God, without a new heart, not even the worship of a child is acceptable to God.

The praise of every public assembly is made more perfect when children share in it. The praises of heaven are swelled with the anthems of ransomed and glorified children.

"Out of the mouth of babes and sucklings thou hast perfected praise."

THE TEMPER OF LITTLE CHILDREN. Children, taught by the Spirit to love the Saviour, are the lambs of Christ's flock. The good Shepherd carries them in his arms.

CHRIST'S BLESSING. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

"And he took them up in his arms, put his hands upon them, and blessed them." MARK 10:14, 16.

How affecting the tenderness and condescen-

sion of Christ! These children were young, but the parents believed that Christ's blessing would do them good, and they brought them to him.

Then was fulfilled the prophecy of Isaiah:

"He shall gather the lambs with his arm, and carry them in his bosom." ISA. 40:11.

Christ is now in heaven, but he still bestows his blessing on children. Often when they are too young to seek him, he lays his hand upon them and makes them his own. He takes them away from the world to himself in heaven. Parents weep, but this is one way in which Christ bestows his most precious blessing upon little children.

THE CHILD'S PETITION.

Come, O Jesus, meek and mild,
Turn not from a little child:
Let me follow thee, and rest
Sometimes on thy gentle breast.

In thy presence I would stand;
Touch thy garment, feel thy hand,
Upward look and see thy face
Shining sweetly, full of grace.

When distress or danger dread
Threatens my defenceless head,
Draw me, let me safe abide,
Sheltered at my Saviour's side.

Guide by day my roving feet;
Give me slumbers pure and sweet;
Always, Jesus, dwell with me,
Till I reign above with thee.

CHRIST'S EXAMPLE. Christ as a child was an example for children. He was subject to his parents.

"And Jesus increased in wisdom and stature, and in favor with God and man." LUKE 2:52.

It is beautiful in children to advance in grace and knowledge, gaining instruction and growing wiser and better, as they pass from childhood to youth, and thus becoming, like Jesus their divine example, daily more acceptable both to God and man.

What a fearful contrast to this picture is presented by a disobedient, indolent, ill-tempered child!

TIMOTHY'S EXAMPLE. Timothy the disciple of Christ, and the friend and companion of Paul, was in one respect an example for children to imitate. The apostle says, "From a child thou hast known the holy Scriptures." 2 TIM. 3:15.

It is a great blessing to become acquainted with the Scriptures in youth, and have the

words of life well grounded in the mind and heart.

COUNSEL TO CHILDREN. "Let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God." 1 TIM. 5:4.

"Children, obey your parents in all things; for this is well pleasing unto the Lord." COL. 3:20.

THE BROOK KIDRON.

This brook, so often mentioned in Scripture, ran through a deep valley, north and east of Jerusalem, separating the city from the mount of Olives. The walls of the city were on one side, and the base of the mountain on the other.

It is no longer a brook, having, even in a rainy season, but a slight show of water. It is now only a deep and gloomy ravine, which, near Jerusalem, is identical with the valley of Jehoshaphat.

GETHSEMANE was a garden or grove of olive-trees, near the base of the mount of Olives, and not far from the bridge over the Kidron.

To the Christian this will ever be a place of affectionate and solemn interest.

CALVARY, THE PLACE OF THE CRUCIFIXION.

This is only mentioned once by the name Calvary. LUKE 23:33. The other evangelists called it Golgotha, a word of the same meaning as Calvary, both signifying a skull, or the place of a skull.

"And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." JOHN 19:17.

It was an open piece of ground outside of the city walls, on which common malefactors were executed, and their bones often left unburied. From hence it may be supposed the name was derived.

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." JOHN 19:41.

This sepulchre was hewn in stone. It was evidently in a retired situation, withdrawn from the bustle of the city, solitary and silent. How solemn the place, where the Lamb that was slain lay for three days in the tomb!

MOUNTAINS OF THE NEW TESTAMENT.

The mount of Olives, or mount Olivet; the mount of the Ascension.

This rises east of Jerusalem, and is separated from the city by the brook Kidron and the valley of Jehoshaphat. It affords a fine view of Jerusalem, being considerably higher than the highest part of the city. Mount Moriah, crowned with the temple, is directly opposite, rising abruptly from the valley.

It was down the slope of mount Olivet that Christ travelled when he made his public entry into Jerusalem; the multitude spreading their garments or strewing branches in the way, and waving palms in their hands, while the air resounded with shouts, Hosanna to the Son of David!

The mount of Olives was a place of common resort for Christ and his disciples. Late at night, after spending the day in teaching the people and healing the sick, the Saviour was accustomed, with a few companions, to pass over the Kidron, and retire to these solemn olive shades.

"And in the daytime he was teaching in the temple; and at night he went out and abode in

the mount that is called the mount of Olives." LUKE 21 : 37.

"And he came out, and went, as he was wont, to the mount of Olives." LUKE 22 : 39.

In the garden of Gethsemane, at the base of this mountain, was the scene of Christ's agonizing prayer to the Father. Hither Judas led the Roman soldiers to arrest him, and bear him away to the tribunal of Pilate.

The village of Bethany was on the eastern declivity of Olivet, about two miles from Jerusalem. From some point near this village Christ ascended to heaven.

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." LUKE 24 : 50, 51.

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey." ACTS 1 : 12.

MOUNTAIN OF THE TEMPTATION.

Immediately after the baptism of Jesus, he was led by the Spirit into the wilderness of Judea, and was there forty days, "tempted of Satan."

In the course of this temptation, the Adversary having conducted Christ to the summit of "an exceeding high mountain," called up before him the kingdoms of the earth in all their glory, and strove to allure him from the great work of saving the souls of men by proffers of worldly grandeur and power.

Vain and weak attempt! The Son of God was not to be deceived or influenced by the arts and allurements of the tempter. Satan, baffled and rebuked, fled from the divine presence; and the angels ministered unto Christ.

MOUNT OF THE TRANSFIGURATION.

This is by many supposed to have been mount Tabor, which is a high and verdant mountain in Lower Galilee, six miles from Nazareth; but others suppose that this glorious event took place on one of the peaks of mount Hermon, at the north-eastern extremity of Palestine. Just previous to this account of the transfiguration, Jesus had been travelling with his disciples through the coasts of Cesarea Philippi, which was in the neighborhood of the Hermon range of mountains.

"Tabor and Hermon shall rejoice in thy name." PSA. 89:12.

OTHER MOUNTAINS REFERRED TO, BUT NOT NAMED.

The mountain mentioned by the woman of Samaria: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." JOHN 4:20.

This was mount Gerizim, near Shechem, where was a temple in which the God of Israel was worshipped, but with some mixture of heathen rites and superstitions.

Travellers in Palestine relate that a few Samaritans remain at the present day, who still go up to mount Gerizim to worship, as their fathers did two thousand years ago.

The mountain from which the "sermon on the mount" was delivered. This was near the city of Capernaum. MATT. 5:1.

The mountain where the twelve apostles were called and ordained. "And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve." MARK 3:13.

The mountain on which the five thousand

were fed. This was in a desert country on the east side of the sea of Galilee. A great multitude followed him up the mountain, and were by a wonderful act of divine power provided with food. JOHN 6 : 1–13.

The mountain to which Jesus retired for private prayer. This may have been the same as that on which the five thousand were fed.

"And when he had sent the multitudes away, he went up into a mountain apart to pray." MATT. 14 : 23.

"He departed again unto a mountain himself alone." JOHN 6 : 15.

The mountain on which the four thousand were fed. This was on the west side of the sea of Galilee. Christ came at this time from the coasts of Tyre and Sidon, and when near the sea of Galilee, "went up into a mountain and sat down there. And great multitudes came unto him." MATT. 15 : 29.

The mountain in Galilee where he met the disciples by appointment, after his resurrection.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." MATT. 28 : 16.

THE MARYS

OF THE NEW TESTAMENT.

1. MARY, the mother of Jesus. Of all the daughters of women the highest honor must be accorded to the Virgin Mary, as the earthly parent of the Son of God. She was of the tribe of Judah, and the lineage of David; and espoused to Joseph of the same race and line.

After the return from Egypt and the settlement of the family at Nazareth, very little is said in the gospels concerning Mary. She appears before us, however, in the following instances.

When she went to Jerusalem to keep the Passover, with Joseph and the child Jesus, then twelve years of age. LUKE 2:41–51.

When it was told Jesus that his mother and his brethren stood without desiring to speak with him. This was while he was teaching at Capernaum. MARK 3:31.

At the marriage in Cana, where the water was turned into wine. "And the mother of Jesus was there." JOHN 2:1.

When Christ made his last journey from Galilee to Jerusalem, among the disciples that followed him was a group of godly women, who had for some time hung upon his words and ministered to his earthly wants. Mary appears to have been one of this company.

At the fearful and majestic scene of the Crucifixion, she stood with other women near the cross, and was then committed to the care of the apostle John by the compassionate Jesus, who commended the two to each other's love in the endearing relations of parent and child.

It is probable that Joseph, the husband of Mary, was then dead.

Mary undoubtedly witnessed the triumphant ascension of Christ to his throne in heaven. She appears afterwards as one of the company that assembled at Jerusalem with the apostles, for prayer and supplication. ACTS 1:14.

There is no account of the death of Mary that is considered authentic. Most probably it took place in Jerusalem, and while she was carefully cherished in the family of John.

2. "Mary the mother of James the less and of Joses." MARK 15:40. This was the same person that John calls Mary the wife of Cleo-

phas, and sister of Mary the mother of Jesus. JOHN 19 : 25. This would imply that two of the same family were named Mary; but the word *sister* may be used with some latitude, and not indicate the closest form of that relationship.

3. Mary Magdalene. The name Magdalene is supposed to be derived from Magdala, a village of Galilee, which was probably Mary's birthplace. Mary Magdalene therefore signifies the same as Mary of Magdala.

Mary appears to have been of a very tender and affectionate disposition, and a devoted follower of Christ. By the mighty power of the Saviour, she had been delivered from that dreadful affliction, worse than lunacy, which was prevalent in those days, and which is called, possession by evil spirits, demons, or devils.

There is nothing on record to show that Mary was not a chaste and upright woman. The calamity with which she was afflicted is not to be considered a proof of her exceeding sinfulness. But her gratitude to Christ was ardent, and manifested in a variety of instances.

She followed him in his last journey from Galilee to Jerusalem, was a witness of the scene on Calvary, and saw the body of the Lord

taken down and deposited in the tomb. She then returned to Jerusalem to spend the Sabbath; but early on the following morning, having prepared spices and ointments to embalm the dead, she hastened back to the sepulchre, and was there favored with the vision of angels, and at a later hour with the first appearance of the risen Lord.

"Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." JOHN 19:25.

These are the three Marys often spoken of as present at the crucifixion.

4. Mary the sister of Martha and Lazarus.

This was the Mary who sat at Jesus' feet, and heard his words, of whom he said,

"She hath chosen that good part, which shall not be taken from her."

While Jesus was at a feast in Bethany, at the house of Simon, Mary brought an alabaster box, containing a pound of the ointment of spikenard, "very costly," for the purpose of diffusing it over the person of Christ.

Alabaster was a kind of fine stone, easily wrought into different forms, and taking a high polish.

Mary "brake the box"—which means probably that she opened it by breaking the seal or wax which fastened it—and poured the whole over the head and feet of Jesus, wiping his

feet with her own hair. "And the house was filled with the odor of the ointment."

This ointment of spikenard was doubtless a foreign perfume brought from India. The value of the box was said by those present to be "more than three hundred pence," which is equal to forty dollars of our money.

While some objected to this waste, Christ said, "Let her alone. She hath done what she could. She is come aforehand to anoint my body to the burying."

According to the customs of that age, this act of Mary was an honorable token of respect and love. It was an evidence of her faith in Jesus as the Anointed One, the Messiah, and of her fond desire to see him honored according to his high dignity.

"While the king sitteth at his table, my spikenard sendeth forth the smell thereof." Song 1:12.

Christ accepted the generous act, approved, and justified it; rewarded Mary with the cheering promise that her sins were forgiven, and commended her noble faith and piety to the consideration and example of the church in all ages.

"Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her." MARK 14:9.

5. Mary the sister of Barnabas, and mother of the evangelist Mark.

A single incident recorded in Scripture furnishes a clue to the character of this Mary, and enables us to infer that she was a devoted Christian matron, zealous, active, and hospitable.

At a time when persecution raged, and it was dangerous to countenance Christian worship, her house was a place of refuge for the faithful disciples of the truth. Prayer-meetings were held at "the house of Mary the mother of John, whose surname was Mark." ACTS 12:12.

6. Mary, a woman of Rome, who ministered to the comfort of the early Christians. A single line at the close of Paul's epistle to the Romans comprises all that we know of her:

"Greet Mary, who bestowed much labor on us."

THE MARYS.

Mary, a name of sweetest sound,
Oft heard in yonder skies;
For many a Mary there is found:
All Marys there should rise.

What light and grace, what worth and power
Entwined in this dear name;
No costly gem nor odorous flower
Such wealth, such sweetness claim.

The Marys should dispense perfume
In honor of their Lord,
Stand by his cross, weep at his tomb,
Believe, and trust his word.

Sweet name, so blest by grace divine!
O Mary, look above;
Remember, if this name be thine,
Thy Saviour claims thy love.

A Mary not a child of grace!
How dire that woe would be.
Haste, Mary, to thy Lord's embrace,
"The Master calleth thee."

MARTHA.

"A certain woman named Martha received him into her house." LUKE 10:38.

"Now Jesus loved Martha, and her sister, and Lazarus." JOHN 11:5.

Martha was probably older than Mary, and acted as the head or mistress of the family. While Mary sat at the feet of Jesus listening to his words, Martha was preparing an entertainment for him and his followers: she "was cumbered about much serving." LUKE 10:40.

At another time, while Martha waited on the guests at supper, Mary poured ointment on the feet of the Saviour. JOHN 12:2, 3.

Yet Martha was a sincere believer. The very activity of her temper, when properly regulated, was an advantage. It made her hasten to meet Christ when she heard of his approach, and impelled her to give that explicit testimony of her faith:

"I believe that thou art the Christ, the Son of God, which should come into the world." JOHN 11:27.

Martha was active and helpful.

Mary was gentle, loving, and heavenly-minded.

These are often taken as types or models of two distinct classes of female character—the kind and assiduous, but overcareful house-

keepers, and the ardent, devoted daughters of the church, *the Marthas and the Marys.*

It was commendable in Martha to receive Christ, and to honor him and his friends with her substance. It was not her care, but her *excessive care*, her perplexity and disquietude, that Christ reproved. She was "troubled about many things," and so intent upon externals as to neglect subjects of far greater importance; yet the rebuke she received was gentle and chastening, such as our Lord gives to those whom he loves.

It sometimes requires a large measure of grace to avoid being troubled and irritated by the pressure of various domestic cares.

Happy are they to whom God gives the grace of a calm and serene mind; who can subdue the risings of discontent and complaint, and amid family duties, or the embarrassing claims of business, can yet attend with composure to devotional exercises and the means of religious improvement.

Sweet it is to be able to withdraw the thoughts from worldly cares, and often turn aside to spend an hour in conversing with kindred minds on the things of eternity, or in communion with God.

"One thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." LUKE 10 : 42.

This *one thing*—what is it? It is the care of the soul; it is listening humbly to the voice of Christ, and striving to obtain his favor.

But how often, while other things are cared for, is this *one thing* neglected—how often lost amid encumbering cares, how often neglected even for mere trifles, or sacrificed for the vanities of the world!

Even things innocent in themselves too often displace the one thing needful. It is overlooked in the busy routine of life; forgotten amid social pleasures and the entertainment of friends and guests.

O that the Holy Spirit would often quicken our hearts with the blest example of Mary, and the solemn words of our Saviour, "One thing is needful."

WOMEN NOTICED IN THE GOSPELS,

OMITTING THOSE MENTIONED IN PARABLES.

Mary the mother of Jesus.

Mary the wife of Cleophas, and mother of James the less.

Mary Magdalene.

Mary the sister of Lazarus.

Martha the sister of Lazarus.

Elisabeth, wife of Zacharias and mother of John the Baptist.

Anna, the prophetess of the temple.

Salome, wife of Zebedee and mother of James and John.

Susanna; mentioned LUKE 8:3.

Joanna, wife of Chuza, Herod's steward. LUKE 8:3.

Herodias. MATT. 14:3.

The daughter of Herodias.

Ruth. MATT. 1:5.

The wife of David—alluded to in MATT. 1:6—"her that had been the wife of Urias."

Rachel. MATT. 2:18.

The queen of the South, that is, Queen of Sheba.

Lot's wife. LUKE 17:32.

The woman of Samaria at Jacob's well.

The Syro-Phenician woman.

The daughter of Jairus, ruler of the synagogue.

The woman healed by touching the hem of Christ's garment.

The widow that put two mites into the treasury.

The widow of Nain, whose son was restored to life.

The woman that pronounced a blessing in Christ's presence upon his mother. LUKE 11:27.

The woman brought before Christ to be judged. JOHN 8:3.

Sisters of Jesus; referred to by the Jews. MATT. 13:56.

The damsel in the palace that knew Peter.

The daughters of Jerusalem that followed Christ on the way to Calvary wailing and weeping.

BRIEF ACCOUNT OF THE EVANGELISTS.

MATTHEW.

The office of a publican or tax-gatherer was in bad repute among the Jews. It is therefore a proof of Matthew's humility that he attaches this offensive title to his own name, calling himself "Matthew the publican." The evangelist Mark calls him "Levi, the son of Alpheus." MARK 2:14. Levi was his Hebrew name.

Matthew dwelt at Capernaum, and his particular office seems to have been to collect the customs or tribute which the Romans demanded for persons or freight passing over lake Gennesareth.

While sitting at the "receipt of custom," which was probably out of the city and near the lake, Christ, passing by, said to him, "Follow me."

"And he arose, and followed him." MATT. 9:9.

In what respect should we imitate Matthew?

When the Spirit calls, we should forsake all vain pursuits, all sinful pleasures, all encumbering cares, all mere worldly advantages, and give our hearts, our influence, and our exertions to the cause of the blessed Saviour. Passing by, he calls us also.

MARK.

This evangelist was not one of the twelve apostles, but a faithful and active Christian convert. His Hebrew name was John. Mark or Marcus is a Greek name. He was "sister's son to Barnabas," and the companion of both

Barnabas and Paul in several of their missionary tours.

It is interesting to note the various short incidental passages that throw light upon the character of Mark.

He springs from a devoted Christian family: Barnabas his uncle, Mary his mother—that Mary at whose house prayer-meetings were held in the darkest days of persecution and danger. Acts 12:12.

When Barnabas and Saul went forth to preach the gospel, they "took with them John, whose surname was Mark." Acts 12:25.

While Paul is at Rome he writes to Timothy, "Take Mark, and bring him with thee; for he is profitable to me for the ministry." 2 Tim. 4:11.

In his epistles to Philemon and to the Colossians, the same apostle adds the salutations of Mark, and recommends his ministrations to the Colossians, if he should visit them. Col. 4:10.

Peter styles him affectionately, "Marcus, my son," 1 Pet. 5:13, an intimation perhaps that he was first converted under the ministry and instruction of Peter.

These scattered notices of Mark, and his

being the writer of the second gospel, exhibit him as an active, heavenly-minded, warm-hearted disciple, filled with the Holy Spirit, and to the church a burning and a shining light.

LUKE.

This evangelist was not a native of Palestine, but of Antioch in Asia Minor. It is an illustration of the design of the gospel to abolish the distinction between Jew and Gentile, that Luke, not a descendant of Abraham, but a Gentile convert, should have been ingrafted into the select number of gospel writers, and empowered by the Holy Spirit to record in pure and eloquent language the history of the Saviour's life.

Luke was an associate of Paul in many of his toils and trials, and is called by him, "The beloved physician." COL. 4:14. He is the author of the third gospel and the book of the Acts of the Apostles.

He contributed undoubtedly in a large degree to the spread of the gospel, but in none of his writings does he mention any thing that would tend to his own exaltation. This humility is a beautiful feature in the character of the

sacred writers. They are intent on advancing the honor and glory of their divine Lord, and not on self-exaltation.

JOHN, THE BELOVED DISCIPLE.

John is supposed to have been the youngest of the twelve apostles. When Christ ate his last passover with his followers, John, "the disciple whom Jesus loved," leaned on his bosom as they reclined on couches around the table, after the custom of eastern meals.

Salome, the mother of James and John, was one of those devoted women who was present at the crucifixion, and visited the sepulchre early on the morning of the third day, with perfumes to embalm the body of the Lord.

John is the only one of the apostles that is mentioned as being present when Christ hung upon the cross. We cannot doubt, however, that the others were hovering about, broken-hearted spectators of the scene, but probably not so near the Saviour as the affectionate John.

What a scene! In the hour of pain and agony the dying eyes of Jesus are turned with tenderness and compassion towards the little

group of his stricken followers, and perceiving his mother and the beloved disciple standing together, he says, "Woman, behold thy son;" and to the disciple, "Behold thy mother."

"And from that hour that disciple took her unto his own home." JOHN 19:27.

This is a sublime instance of the human sympathy of the Saviour, and a divine sanction of the domestic relations, showing how sacred such connections are considered by their author.

How great our loss, had we been left without this one divine record. What a heavenly gift to man is the Bible. How many blessings it sheds around us. The world would be indeed dark and dead and gross without it.

What Christian grace shone conspicuously in the character of John?

Love: love to God and love to man are enforced both by his example and his writings.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love." 1 JOHN 4:7, 8.

John is the author of the fourth gospel, three epistles, and the Apocalypse.

What became of John?

He endured persecution and banishment under the severe laws made by the Roman emperors against Christians, but was not, like most of the apostles, called to suffer martyrdom. While in banishment upon the isle of Patmos he wrote the magnificent book of Revelation.

All accounts agree that he lived to a great age, between ninety and a hundred years, and died at Ephesus, in Asia Minor, where he had founded a flourishing Christian church.

Alas, it is now said that not a single Christian can be found dwelling at Ephesus.

VARIATIONS IN ORTHOGRAPHY.

The following names are slightly different in their spelling in the two Testaments, owing to the different languages from which they were translated:

In the Old Testament.	In the New Testament.
Elijah,	Elias.
Elisha,	Eliseus.
Isaiah,	Esaias.
Jeremiah,	Jeremias.
Jonah,	Jonas.
Joshua,	Jesus.

Kidron, - - - - - - - - -	Cedron.
Messiah, - - - - - - - - -	Messias.
Noah, - - - - - - - - -	Noe.
Shiloah, Siloah, - - - - - -	Siloam.
Zachariah, - - - - - - - -	Zacharias.
Zion, - - - - - - - - -	Sion.

EXPLANATIONS.

LOCUSTS. "His meat was locusts and wild honey." MATT. 3 : 4.

This was the food of John the Baptist while dwelling in the wilderness.

Does it mean that he ate the large voracious insect, something like a grasshopper, which is called a locust?

Probably it does; for in Palestine, Arabia, and other countries in the East, the locust is a common article of food. Certain parts, such as the legs and wings, are taken off, and the remainder roasted or cooked in some way and eaten. Sometimes they are pressed into cakes, and dried or baked, to be eaten at any time with a little salt.

It has been supposed by some that the locusts ate by John might have been a fruit or herb of that name; but there is nothing to confirm this conjecture.

MINT, ANISE, AND CUMMIN. These were three garden herbs, similar to the mint, caraway, and fennel of the present day.

Christ, in reproving the Pharisees, said, "Ye pay tithes of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."

According to the laws of Moses, all the produce of the field and of the flocks and herds was to be tithed, or divided into ten parts. A tithe or tenth part was to be appropriated to the support of the priests and Levites. The Pharisees were so precise, and pretended to such religious punctuality in obeying the law, that they paid tithes of these insignificant garden herbs.

Christ did not, however, reproach them for doing this, but for neglecting the great commandments of the law, while they paid such scrupulous attention to matters of less moment. "These ought ye to have done, and not to leave the other undone." MATT. 23 : 23.

SALT. This word represents the purifying and preserving principles of the gospel. Our Saviour says, "Have salt in yourselves, and have peace one with another." MARK 9 : 50.

It is used also to denote those who possess these principles. "Ye are the salt of the earth." MATT. 5:13.

KEYS. Emblems of authority and power. The Saviour says to Peter, "I will give unto thee the keys of the kingdom of heaven." MATT. 16:19. This implies the wisdom and power of an apostle, or a commission to exercise the gospel ministry.

RACA. Vile wretch. MATT. 5:22.

This is a word in the Syriac or Hebrew language, expressing the most bitter contempt.

PARADISE. "To-day shalt thou be with me in paradise." LUKE 23:43.

This word here signifies heaven, or those mansions of bliss which ransomed spirits enter at death.

PHYLACTERIES. "They make broad their phylacteries, and enlarge the borders of their garments." MATT. 23:5.

The phylacteries were small rolls of parchment, on which texts or words of the law were written, and which the Jews wore upon their foreheads, wrists, and the hem of their garments. It was a custom founded upon Exodus 13:9.

"It shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes."

But the Pharisees, out of pride and ostentation, affected to wear these memorials broader and larger than others, and for this the Saviour reproved them.

A PENNY. The husbandman in the parable agreed with his laborers for a penny a day. MATT. 20 : 2.

A penny among the Jews was a coin of

greater value than that which is now called by that name. It was equal to about fourteen cents of our money, and was probably the ordinary wages of a day-laborer at that time. The good Samaritan left "two pence" with his host to compensate him for the care of the wounded man whom he had so kindly relieved. LUKE 10:35.

"THE DAY OF PREPARATION." LUKE 23:54. This was the day before the Jewish Sabbath, answering to our Friday. It was called the preparation day, because every thing needful for the food and clothing of the Sabbath was to be prepared on that day.

"THIRTY PIECES OF SILVER." MATT. 26:15. The value of the common silver coin or shekel of Israel, usually called "a piece of silver," was but little above fifty cents. Thirty pieces might amount to fifteen or twenty dollars.

"A SABBATH-DAY'S JOURNEY." This was generally reckoned at two thousand cubits, which made a Jewish mile, but is a little less than the measure we call a mile. The Jews were not allowed by their laws to travel farther than this on the Sabbath.

BOTTLES. MATT. 9:17.

If new wine be put into old bottles, the bottles will break.

In eastern countries, the bottles used for liquids are generally made of skins or leather. If these were old and worn, the fermentation of new wine would cause them to burst.

Jesus, thy word my guide shall be;
Thy name the staff on which I rest;
Thy sacrifice my only plea;
Thy cross the pole-star of my breast.

INDEX OF SUBJECTS,

IN THE ORDER IN WHICH THEY OCCUR.

VOL. V.

	PAGE.
Meaning of the word gospel	6
Its various characteristics	7
Meaning of testament	8
What record is contained in the Old Testament	8
What in the New Testament	9
Will it ever be old	9
Inscription of the New Testament	9
Original language of the New Testament	12
Its three great divisions	14
What each comprises	14
Facts respecting its chapters and verses	15
How the way of Christ was prepared	16
The four great empires	17
Condition of the Israelites under the Romans	18
Need of a new revelation	19
How Palestine has been honored	19
Scriptural names of the Holy Land	20
Its three provinces	21
Description of Galilee	21
Of Samaria	22
Of Judea	23
How they were governed	23
State of the Roman empire	24
What the fifth kingdom was to be	24
How announced	24
To whom, and in what manner	25
The blameless pair	26

The annunciation to Mary ---------- 27
What of the name Jesus ---------- 28
Interview of Mary and Elizabeth ---------- 29
Song of Mary ---------- 30
Birth of John and his mission ---------- 31
Year of Christ's birth ---------- 31
What change in chronology ---------- 32
Humility of Christ ---------- 32
How he will come the second time ---------- 33
Good tidings proclaimed to the shepherds ---------- 34
Meaning of the word Christ ---------- 35
The shepherds visit Bethlehem ---------- 35
Ministry of the angels ---------- 36
Striking prophecies fulfilled ---------- 38
What "wall of partition" broken down by Christ ---- 39
Christ presented in the temple ---------- 40
Simeon and Anna ---------- 41
General expectation of a deliverer near ---------- 42
Who were the wise men from the east ---------- 45
Whence did they come ---------- 45
What is implied by "star in the east" ---------- 45
What was this star ---------- 46
Balaam's prophecy fulfilled ---------- 47
Adoration of the wise men ---------- 48
Of what use their gifts ---------- 49
The great inquiry ---------- 49
Slaughter of the Innocents ---------- 50
What does it prove ---------- 53
The flight into Egypt ---------- 53
Death of Herod ---------- 54
Return and residence at Nazareth ---------- 54
Prophecies fulfilled ---------- 55
The childhood of Jesus ---------- 56
What are evangelists ---------- 57
What the gospels contain ---------- 57
How the writers were assisted ---------- 58

What is proved by their general harmony and slight variations ---------- 59
In what order the gospels were written ---------- 60
Peculiar points of each ---------- 60
Difference between A. M and A. D. in chronology ----- 63
Chronological table of the New Testament ---------- 63
Genealogies of Matthew and Luke ---------- 64
Roman government of Palestine ---------- 65
Meaning of tetrarch ---------- 65
The Herods of the New Testament ---------- 66
Herodians ---------- 68
The two Cæsars that reigned in the time of Christ ---- 68
The condition of Jerusalem ---------- 69
Pharisees and Sadducees ---------- 70
Scribes and Lawyers ---------- 71
The two high-priests in the time of Christ ---------- 72
The harbinger of Christ ---------- 73
How he resembled Elijah ---------- 73
The wilderness of Judea ---------- 74
Preaching of John ---------- 74
Description of the river Jordan ---------- 76
Bethabara ---------- 77
Length of John's ministry ---------- 78
His testimony respecting Jesus ---------- 79
Proofs of Christ's love ---------- 80
Christ the corner-stone and head-stone ---------- 80
Andrew's affectionate zeal ---------- 81
Philip communicating the glad tidings ---------- 82
The public ministry of Christ ---------- 83
What had he finished ---------- 83
What was to be done by others ---------- 83
What is an apostle ---------- 83
Some account of the twelve ---------- 84
To whom the gospel first to be preached ---------- 86
Description of Lake Gennesareth ---------- 87
Cities in its vicinity ---------- 88

Nazareth ---------- 89
Other parts of Galilee ---------- 90
How we should reverence the words of Christ ---------- 91
What is a parable ---------- 93
Why Christ taught in parables ---------- 93
On what parables are founded ---------- 95
Three short examples ---------- 94
List of thirty-five parables of the Saviour, with explanations ---------- 95–104
Who are they that seek no aid from the great Physician 105
What Christ demands ---------- 106
Christ all in all ---------- 106
The two longest of Christ's discourses ---------- 106
Where the sermon on the mount delivered ---------- 107
What are the nine beatitudes ---------- 108
What perfect model for prayer ---------- 109
What are treasures in heaven ---------- 110
Christ's similitude drawn from the lilies ---------- 111
From the fowls of the air ---------- 112
From the mote and beam in the eye ---------- 113
From pearls and swine ---------- 113
From the two gates and the two ways ---------- 113
What Christ said while sitting at meat ---------- 114
Instructions to the disciples when sent to preach ----- 114
Woes pronounced upon certain cities ---------- 115
Blessed conclusion of this discourse ---------- 116
What Christ said when ears of corn were plucked upon the Sabbath ---------- 117
Addresses to the Pharisees ---------- 117
Again, when they asked for a sign ---------- 118
On the worth of the soul ---------- 118
When the disciples asked, Who is the greatest? ------ 119
To the Pharisees concerning divorces ---------- 119
To the rich young man ---------- 119
When the mother of James and John made her ambitious request ---------- 120

Respecting the tribute to Cæsar ---------- 120
To the Sadducees ---------- 121
To the Lawyer concerning the great commandment -- 121
Eight woes denounced ---------- 121
Discourse upon the Mount of Olives respecting the destruction of Jerusalem ---------- 122
Of the separation to take place at the last judgment -- 122
When little children were brought to him ---------- 122
When beholding the withered fig-tree ---------- 123
In the synagogue at Nazareth ---------- 123
To Martha and Mary ---------- 124
Respecting offences ---------- 124
How the kingdom of God cometh ---------- 125
Lamentation over Jerusalem ---------- 125
How fulfilled ---------- 126
On being born again ---------- 126
At Jacob's well ---------- 127
To the Jews at the pool of Bethesda ---------- 128
On the bread of life ---------- 128
At the feast of tabernacles ---------- 128
With the Pharisees in the temple respecting Abraham 129
Respecting the good Shepherd ---------- 129
Oneness with the Father ---------- 129
With Martha respecting her brother's death ---------- 130
Concerning the new commandment ---------- 130
Discourse of consolation and counsel to his disciples -- 130
At the institution of the Lord's Supper ---------- 131
With the disciples going to Emmaus ---------- 131
Commission to the disciples ---------- 131
Various names of Christ ---------- 131
Number of times in which the title Son of man is used 133
Examples of the gentleness of Christ ---------- 133
Prayers of Christ ---------- 135
Blessings at the table ---------- 136
Prayer after his baptism ---------- 138
Prayer with his disciples ---------- 138

Instances of intercessory prayer ---------- 138
His prayer at the grave of Lazarus ---------- 139
On the mount of Transfiguration ---------- 139
In the garden of Gethsemane ---------- 139
Possession by evil spirits ---------- 139
What is a miracle ---------- 142
Character of the miracles of Christ ---------- 142
Are all that he performed recorded ---------- 143
Enumeration of thirty-seven miracles wrought by Christ ---------- 143-153
Particular account of the raising of Lazarus ---------- 153-158
Various precepts and commandments ---------- 158
Various consoling promises ---------- 160
Christ as our example ---------- 161
Proofs of Christ's love ---------- 162
Love makes all things easy ---------- 163
What the love of Christ demands of us ---------- 164
The power of small words ---------- 165
What is to be done to secure salvation ---------- 167
Some account of the Passover ---------- 168
Where kept by Christ ---------- 169
What there instituted ---------- 170
Its resemblance to the passover ---------- 171
The agony of Christ in the garden ---------- 171
The Crucifixion ---------- 171
Words upon the cross ---------- 173
The time of the Crucifixion ---------- 174
Miraculous accompaniments ---------- 175
Benefits of Christ's death ---------- 176
His death a cause for holy joy ---------- 177
The conquering Saviour ---------- 178
What became of Judas ---------- 180
Different repentance of Judas and Peter ---------- 181
The resurrection of Christ ---------- 183
The four women that visited the tomb ---------- 184
To whom did Christ first appear ---------- 185

His appearances after his resurrection enumerated ---- 185
His ascension ---------- 187
The gift of the Comforter ---------- 188
The three translated to heaven without death ------- 191
What day commemorates the resurrection ---------- 192
Children's Hosannahs ---------- 193
Christ's blessing upon children ---------- 194
His example as a child ---------- 196
Timothy's example ---------- 196
Counsel to children ---------- 197
Kidron and Gethsemane ---------- 197
Calvary: the sepulchre ---------- 198
The Mount of Olives ---------- 199
Village of Bethany ---------- 200
Mountain of the temptation ---------- 200
Mount of the Transfiguration ---------- 201
Mount Gerizim ---------- 202
Mountains in Galilee ---------- 202
Six Marys mentioned in the New Testament -------- 204
Mary the mother of Jesus ---------- 204
Mary wife of Cleophas, and mother of James and Joses 205
Mary Magdalene ---------- 206
Mary, sister of Lazarus ---------- 207
Mary the mother of Mark ---------- 210
Mary of Rome, mentioned by Paul ---------- 210
Martha and Mary types of different classes of female character ---------- 212
List of women noticed in the gospels ---------- 214
Some account of Matthew ---------- 216
In what respect an example ---------- 217
Incidental passages that refer to Mark ---------- 217
Account of Luke ---------- 219
Of the beloved disciple ---------- 220
John and his mother at the crucifixion ---------- 220
John's peculiar Christian grace ---------- 221
His age and death ---------- 222

List of names of which the spelling is different in the two Testaments ---------- 222
Explanation of *locusts*, the food of John the Baptist --- 223
Of *mint*, *anise*, and *cummin* ---------- 224
Of what *salt* is a symbol ---------- 224
Of what *keys* are emblems ---------- 225
Explanation of *Raca*, *paradise*, *phylacteries* ---------- 225
Of what value the Jewish penny ---------- 226
What of thirty pieces of silver ---------- 227
What was a Sabbath-day's journey ---------- 227

POETICAL PIECES.

The Bible ---------- 5
The Written Word ---------- 11
My soul doth magnify the Lord ---------- 30
My Testament ---------- 16, 62
Christ the Son ---------- 72
Following Christ ---------- 92
Firmness ---------- 104
Love the Test of Discipleship ---------- 164
The Sabbath ---------- 192
The Child's Petition ---------- 195
The Marys ---------- 211